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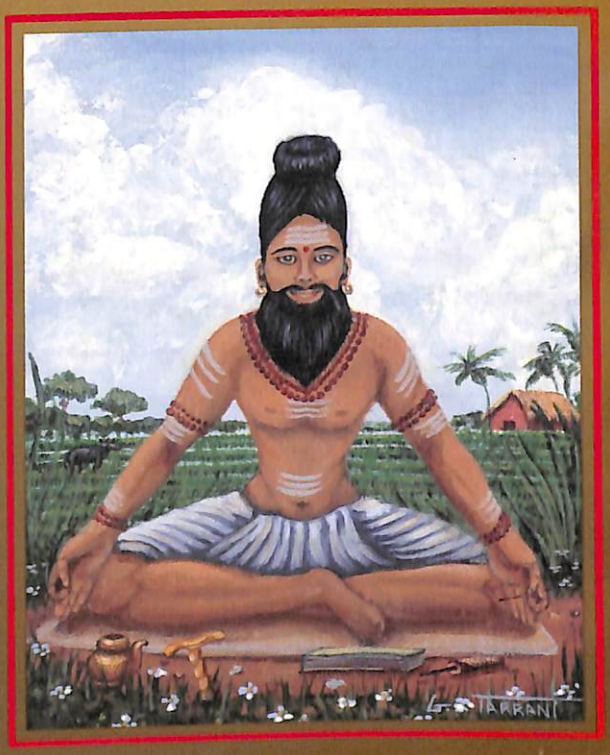
THIRUMANDIRAM

A CLASSIC OF YOGA AND TANTRA



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BY SIDDHAR THIRUMOOLAR

VOL. 3

ENGLISH TRANSLATION AND NOTES
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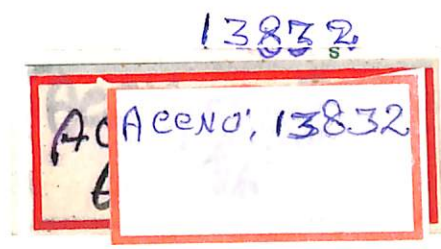
Thirumandiram

A Classic of Yoga and Tantra

by Siddhar Thirumoolar

THIRD BOOK



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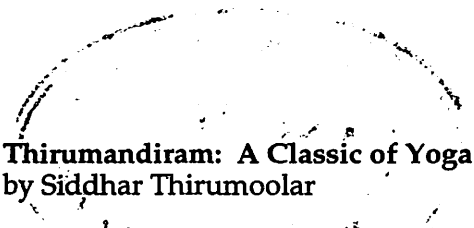

Thirumandiram: A Classic of Yoga and Tantra
by Siddhar Thirumoolar

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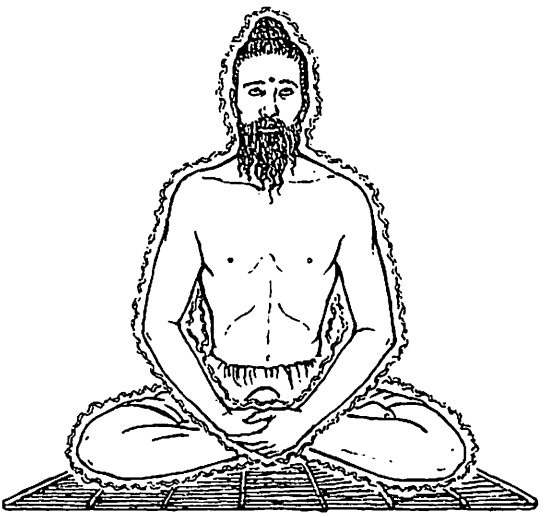

TANTRA EIGHT

1. FIVE DIVISIONS OF THE BODY

This Chapter is said to be a redaction of the *Suprabhata Agama.*

2122. Body Bag and Maya Bag

The body is a bag
Many the ingredients it holds;
There is yet another bag within;
It is the Maya bag;
When the Thief (Jiva)
The body bag leaves,
The Maya bag
Like dust becomes.

2123. Subtle Body

Of the body thus God shaped,
In parts two,
Sukshma (Subtle) is One;
That a body of constituents eight is;
—Sound, touch, shape, taste and smell
Buddhi (Intellect), Mana (Mind) and Ahankara (Egoity)
That the Puriashta body is (subtle).

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2124. Five Indriyas and Three Karanas

Of the organs eight thus stated,
First Five are Indriyas (External Sense Organs)
The rest three are Karanas (Internal Sense Organs)
To these attached is primordial Pasa's sentience,
Thus He binds them
And unbinds them,
He, the Lord of Forehead-Eye.

2125. Gross Body

Lymph, blood, flesh, skin, and tendons,
Bones, marrow, fat, brain and semen,
—Of these into one shape made
Is the body gross,
By sorrow harassed.

2126. God is Within the Body

Who knows the greatness of His Holy Feet
Who knows
There within the body He stood!
Who knows this body
Of Tattvas six and ten and eight!
Who knows that
He is its Yeoman Guard!

2127. Twenty-Four Bodily Tattvas (Universals)

The body eight spans measures
With eyes, legs and hands
That serve to cover it;
In that body of pores and sores
He conjoins Tattvas twenty and four
In love divine;
Thus this body He fashions,
That has four more to speak of[1].

---

[1] The "four more" bodies are Vital breath-body—*Pranamaya kosam*, the Mind-body—*Manomaya kosam*, the Intelligence-body—*Vijnanamaya kosam*, and the Bliss-body—*Anandamaya kosam*.

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2128. Jiva Has Five Experiences

The Jiva that as experient spirit stood (in Avastas)
In all bodies, this and four rest[1]
(Jagrat, Swapna, Sushupti, Turiya and Turiyatita)
Will in Para merge;
Who knows the way it merges
Into Param that pervades all
As like space in every pot,
Inside and out!

2129. Kala Body Holds Life

If through Adharas six
You unite through central Sushumna,
The nine orifices tightly controlled will be;
The body within of Kalas eighteen formed[2] will be;
That the body of Jiva will be.

2130. Bodies—Gross, Subtle and Causal Merge In Para

The Gross body with presence prominent,
The Subtle body that invisible takes shape,
And the Causal body that by inference is,
—All these bodies are
That in Lord's Feet merge.

2131. Jiva Incarnates in Many Bodies

Like the prancing steed
That forward leaps
The Jiva, too, traverses near and far;
As unto those who doff one garment
And another
The Jiva, too, from one to the other body moves.

---

[1] This is a doctrine unique to Tirumular. "Beyond the fourth state (Turiya) stands the fifth (Turiyatita)," he says. It is like "a tortoise with the limbs withdrawn, when the Jiva is pervaded by Aum and the Light Divine beams from within, (whereby) the Self its sentience loses." (The influence of Buddhism is to be noted.) In this state, "the Senses Five and the Tattvas" are left behind (verse 2165). Jiva stands in experience as AVASTA; It has FIVE experiences, namely, Jagrat, Swapna, Sushupti, Turiya and Turiyatita. (The fifth is not known in Vedanta, but is peculiar to Sakta Religion. See Sir John Woodroffe, *Mahamaya.*) They all merge in Para (Sakti).

[2] Five external senses, three internal organs, and ten *vayus.*

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2132. In the Waking State Dreams are Forgotten; So it is Through Successive Lives

Even as the snake sloughs off its skin
And another assumes;
Even as the bird its shell leaves
And another life pursues;
In its waking state the Jiva forgets
Happenings of the dream state;
Thus does Jiva from one body to another migrate;
Until with Grace of Hara
It reaches where it is destined to be;
And there experiences
The Karmas two, good and evil.

2133. Cycle of Births and Deaths

Having experienced hell and heaven,
Jiva leaves Subtle body;
Entering Causal body its course continues;
And unto the Yogi that transmigrates
Enters yet another body;
Thus entangled in cycle of birth and death.

2134. The Birth Cycle ends only when Jiva Unites in God

The Jiva that realized
"I" and "You" are one,
Is in Tatpara state;
Its course inherent diverting
Will reach Param;
The rest of Jivas
Reaching their destined abodes
In heaven and earth
Will in sorrow wallow.

2135. Body Substrates of Evolved Beings

Siva is the ground of Jnani's body,
Jnani's body is Siva's body,
Yogi's body is Nada and Bindu,
Mauni's body is Mukti
Beyond Voids Three[1].

---

[1] See also Mantras 2495-2500.

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2136. Body Substrates of Jivas in Three Stages of Evolution

Anava (Egoity) is the ground of Vijnanis
Maya is the ground of Pralayakalas
Karma is the ground of Sakalas
Siva is the ground of Jnanis True.

2137. Lord is in Body, do not Despise it

Dumb fools are they
Who as Mala (Impurity) despise the body;
Other places as holy
They go about seeking;
They who consider "Good this is"
And in it seek the Lord,
Shall experience macrocosm entire,
In their body tenacious
(That microcosm is).

2138. God Rejoices in the Body of the Good

Those who are
Of goodly speech, deed and thought,
In their hearts
The Pure One gently sports;
Those who are
Of evil ears, speech, and mind
Emaciated they live, their faces in hunger drawn.

2. GIVING UP BODY

2139. Sublimate Speech and Thought Godward

The sweet speech, love intones
The loud sound, airy prana articulates
The mind within fleshy body dwells
—All these you upward course (in Yogic way),
No more the thoughts of body be.

2140. When Body Perishes, Nothing There Is

The body perishes;
With it, ears and eyes,
Speech and pulse,
Fasts and gifts;
Nothing left, for dying flesh to lean on.

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2141. The Pure Will Reach God

The heart that lusts after
Slender-waisted damsels,
Will in distress immersed be;
They, with hearts pure,
Body shimmering as lightning
And Will made of iron
Are for Siva's presence destined.

3. AVASTA DIFFERENCES—LOWER AVASTA

2142. Where Tattvas Stand in the Four States of Jiva Awareness

In the Waking State (Jagrat)
The Tattvas twenty and five
In Eye-Brow Centre their position take;
In the Dream State (Swapna)
Tattvas ten and four
In Throat Centre their hold take;
In Deep Sleep state (Sushupti)
The Purusha (Soul) stands
Alone in Heart Centre;
In Turiya State (Fourth)
He (Purusha) stands
In Centre that is Navel.[1]

2143. Siva the Beginning and End of Five Avastas

Of the Five Avastas Jagrat commencing
That to Tattvas six and thirty pertain,
The Fourth is the luminous Turiya;
Passing beyond to Turiyatita
The Two in One inseparate merge
The Jiva himself Siva becoming;
This the Order do know,
The Siva that stands in the Beginning
Becomes verily in End of Experience all.

---

[1] The lower *avasta* pertains to jiva in its pre-biological *kevala* state, and has two aspects, the causal and the caused. The caused state has the five experiences, *jagra* (waking), *svapna* (dream), *sushupti* (deep sleep), *turiya* (beyond deep sleep), and *turiyatita* (beyond turiya). Tirumular does not refer to turiyatita in this context.

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2144. Instruments of Experience

Indriyas ten[1] ,
Their Tanmatras ten[2] ,
The Vayus ten (winds) that secret work,
The Antahkarnas four (inner seats of thought)
And Purusha, the Experient Jiva,
—All these (instruments of experience)
Are again and again entangled
In the cycle of life's awareness.

2145. The Five Elements Also Are Within Body

Earth is of colour gold pure;
Water is white;
Fire red;
Wind dark;
Space smoky;
Thus the five elements concealed stand within.

2146. Ninety-Six Tattvas

The elements, five, too
To sense organs additional function;
The five permeating each of Malas three,
Gunas three, and Adharas six;
Together with Tattvas thirty and six,
The organs of Avastas
Are six and ninety, in all[3].

---

[1] *Indriyas* ten—five sensory organs and five motor organs.

[2] *Tanmatras* ten—subtle potent elements of Indriyas.

[3] The 96 tattvas are categorized as follows:

Atma tattvas —	24	Vikaras —	8
Nadis —	10	Adharas —	6
Avastas —	5	Datus —	7
Malas —	3	Vayus —	10
Gunas —	3	Kosas —	5
Diseases —	3	Mandalas —	3
Orifices —	9	Total —	96

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2147. In Waking State Jiva is With Twenty-Four Tattvas

In Jagrat State
The Jiva of Tattvas five and twenty[1]
Its position takes
In Eye-brow centre;
With elephants Five, (sensory organs)
Infantry Five (motor organs)
Cavalry Five (internal sense potencies)
And Elements Five,
Inside Soldiery Four (the Antakaranas)
He with Tattvas twenty and four
Stands at the Gate of Waking (Jagrat) state;
Thus, Tattvas stand in centres respective.

2148. Know the Relationship Between Body and Jiva

The bodies (Causal, Subtle and Gross) embrace one another,
But the Jiva within body stood,
They know not;
They who the kinship between body and Jiva
Understood not,
Are verily bewildered
Like the dog that into a kitchen abrupt strays

2149. Meet God in the Body by the Yoga Way

They know not how To Be;
Poor are they in Spirit;
Those, who,
Course upward the vital Ajapa
(Through breathing in Yoga way)
And sublimate the Bindu,
They meet the Lord
That destroyed Kama, the God of Love;
Comely their body becomes
And indestructible here remains.

---

[1] The 25 *atma tattvas* are categorized as follows:

Elements —	5
External sense organs —	5
External motor organs —	5
Internal sense potencies (tanmatras)-	5
Intelligence organs (antakaranas) -	4
Atman —	1
Total	25

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2150. Lord Placed in Concealment the Sixteen Kalas and the Fourteen Inner Tattvas

The Tattvas four and ten[1]
That in me lay concealed,
The Pure One appeared
And in bounty revealed;
The Kalas six and ten
That to me lend grace,
He placed, to none beknown,
My thoughts in Him to centre.

2151. Conquer the Five Elements and the Four Karanas

The Earth and Water expanses;
The Fire that blazes in colour gold,
The Wind and Space
The Mind, Will, Intellect and Egoity
On their quintessence,
You in succession contemplate;
Then victorious you stand, the elements vanquishing.

2152. Out of the Five Elements are Born the Five Senses

One the child for Space-Sound
Two for Wind—Sound and Touch
Three for Fire—Sound, Touch and Light
Four for Water—Sound, Touch, Light and Taste
Five for Earth—Sound, Touch, Light, Taste and Smell;
This was not of yore there, before creation began,
Before the maiden Sakti (Spirit), the maiden Maya (Matter) loved.

2153. Fourteen Tattvas in Dream State

In Dream State
The Senses Five experienced;
The Tanmatras Five too;
And Antahkaranas Four as well;
Having experienced thus in Dream State
The Jiva returned to Jagrat State to experience;
There he stood in full knowledge of world.

---

[1] Fourteen inner tattvas: the five elements; the five sense potencies (*tanmatras*); and the four intelligence organs (*antahkaranas*).

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2154. But Only the Four Intelligence Organs are Involved in Dream Vision

Thus it is, Jiva with Tattvas four and ten
In Dream State stands;
But with the ten sense organs uninvolved
With Antahkaranas Four alone,
And aided by the memory
Of earthly life here below,
He (Jiva) in the Throat-Centre,
Dreams visioned.

2155. Deep Sleep in Heart-Centre

Leaving the Throat Centre there,
Alone, he (Jiva) enters the Heart's-Centre
There, Egoity (Ahamkara) lost, Intellect (Buddhi) lost,
Cognition (Mind) lost
In the State that discerns not the world,
Consciousness of body bereft,
He (Jiva) reached the Deep Sleep State of Sushupti.

2156. Tattvas in Deep Sleep

Having reached Deep Sleep State of Sushupti,
He with three there remains;
—Chitta (Will), Prana (Vital Breath) and Sentience of Self,
Thus into the Heart-Centre Jiva enters
There one with the Subtle Object he stands
(In the state of Sushupti Deep).

2157. Nada Peaks in Turiya or Fourth State

From Sushupti Centre,
He further moves continuing,
Into Turiya Expanse
Leaving thoughts of world below;
On to peaks of Nada (in navel centre) he ascends;
There rid of primordial ignorance,
He remains in Mauna (Silence).

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2158. Turiyatita Experience

When with silent letter "M"
The articulate letters "A" and "U" conjoins,
The Five Senses are withdrawn,
As limbs within the tortoise;
Then Jiva is by "Aum" pervaded;
The light Divine beams from within;
The Self its sentience loses;
—This we know not.

2159. State Beyond Turiya—(Turiyatita)

Turiya is in Jagrat experienced;
The foxes fourteen (Indriyas etc.) of themselves die;
The swiftly steed of Prana flees,
How that State beyond Turiya (Turiyatita) is,
Impossible to state, indeed.

2160. All Jivas Experience These States of Awareness

Contaminated by Primordial Mala (Impurities) Five,
Jivas, all, the Five States of Awareness experience;
Endless indeed are the bodies and organs
That Maya endows;
All Souls, caught in birth and death,
Are by Karma alike struck.

2161. Maya Gives States of Experience for God's Grace to Attain; Jnanis Reach Mukti Direct

Maya feeds Jiva with Avasta experiences unbroken,
For the Jiva by Lord's Grace
To attain Mukti;
But the Jivas in Jnana born
Them Maya nears not;
And contemplating in Jnana
They direct attain Mukti.

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2162. Consciousness Begins with Egoity

In the Primordial Slumber State of Jivas (Kevala State)
Devoid of Awareness,
Egoity is activated;
Then Consciousness springs,
And actions diverse Jiva pursues;
From the State of Kevala
Thus passing out,
He the Five States (Avastas) experiences,
Until he becomes Para Supreme.

2163. Maya Awakens Soul From Primordial (Kevala) Slumber

As with his staff the teacher rouses the pupil
Who in his presence slumbers,
Even like it,
The benevolent Lord with Maya awakens
The Soul that in prolonged Egoity slumbers.

2164. Life After Death Is

They who say: "After death nothing left;
The Jiva the five states experienced
Forever fled;"
They are verily unenlightened surpassing;
They might as well say:
"The heavenly Ganga Mandakini
That from clouds aloft streams forth
Ends as an empty pot."

2165. In Turiyatita State Tattvas Remain Behind in Body

When the Earthly King, that is Jiva,
Mounting the steeds swift (of consciousness),
At the Lovely City (of Turiyatita) arrives,
The Senses Five
And Tattvas rest that remained behind,
But slept in the body,
That vibrant once was.

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2166. Be Freed of Malas to Reach God

In the States Five,
In purity, vision Malas Five
That pure are not;
See, in the Waking State
They trouble you not;
Straight confront them;
Then shall you with Para direct,
Forever and ever be.

4. MID-JAGRAT-AVASTA

2167. Maya's Manifestations in the Four States of Consciousness

In the Waking State—
Within the Waking State
Is Tirodayi (obfuscation Sakti) active;
In the Dream State—
Within the Waking State
Is Mamaya (Impure);
In the State of Deep Sleep—
Within the Waking State
Is Kamya (of self delusion);
In the Fourth Turiya State
Within the Waking State
Is Maya (Pure).

2168. In Turiya, Kalas and Raga Arise

In that Turiya State
Within the Waking State (of Jiva)
Maya rouses the Kalas and Ragas,
Then passing back through the States
Of Sushupti, Dream and Waking
The Jiva to Sakala State returns.

2169. Jivas Grope Their Way Back to Sakala Jagrat State

The blind one,
Eyes he has; but vision none;
And so gropes for the steps,
He made of yore;

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Having found them,
He seizes a stick
And with its aid
Finds the Way;
Even like it
Do the Jivas with avastas three
Seek to march back their way.

2170. Seated in the Body, Jiva Experiences

The Spider
Standing at the web's centre,
Catches prey and feeds;
Even so,
The Jiva standing within the body stage,
Where the senses in merriment dance
Experiences the sensations five,
Sound and the rest four.

2171. God Placed the Twenty-Five Tattvas for Jiva

One there is,
Who placed Tattvas five and twenty,
With them in my body I abide;
"Mad is He, Great is He, Birthless is He"
—Thus in endearment I sought Him;
And by the Grace He granted,
Redeemed am I.

2172. Vedanta School Reckons Tattvas Differently As Twenty-Eight

With Tamas four and twenty,
And Purusha Tattva to add,
Thus are Tattvas five and twenty;
Differently reckoned as five and twenty,
And with Purusha
And the Void (Vyoma) which is not Para,
And Para
Are Tattvas as eight and twenty reckoned,
In the school of Vedanta.

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2173. Practise Yoga

Course the breath in ways appropriate
Through Nadis, Idakala and Pingala,
Seat yourself in Asanas (postures) comely,
And agreeably direct the breath within;
Through Muladhara, that is triangle shaped
Upward ascend;
Verily may you see the Feet
Of Lord, that is Timeless Eternity.

2174. Yoga Brings Rapture

The ten Nadis[1]
And the ten Vayus (winds)
Will in ascending breath subside;
Rapturous your state shall be;
Agreeable your taste shall be;
Perfect your mind shall be;
In the your good body.

2175. Nandi Guides and Witnesses All

Let them be that are to be
Let them die that are to die;
Let them leave that are to leave;
Let them enter that are to enter;
The Kingly Nandi makes us see all
And Himself, witnesses all;
All things appropriate He does;
He, of tender love.

2176. Tattvas Are Reckoned As Twenty-Eight In Yet Another Way

The sense organs ten and ten,
The intellectual organs one and three,
The Turiya State,
Time subjectively cognised,
The undifferentiated Void
And the Turiyatita above
—Thus it is as eight and twenty, too
The Tattvas reckoned are.

---

[1] The ten *Nadis*—pulsating nerves invisible

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2177. Breath Control For Ridding Malas

If ten times three hundred and thirty
The breath twelve finger-length
As Prana ascends upward,
The Malas Five subdued are;
So do the Tattvas, according.

2178. By Breath Control Tattvas Subside Within Body

If breath appropriate spirated
Times, four crores and forty eight thousand five hundred,
Then cessation there shall be for Prana's movement;
It in the ninety-six (Tattvas) subsides;
The ninety-six in turn
In Tattvas five and twenty merge.

2179. Tattvas Differently Counted By Different Schools of Philosophy

Tattvas six and ninety are the over-all;
Out of them, six and thirty are the Tattvas for Saivas;
Eight and twenty for Vedantins;
Four and twenty for Vaishnavas;
Five and twenty for Mayavadins.

2180. Letter-Sound "A" is Primal Tattva (Truth)

If Jiva can make Tattvas function his way,
He a wise one shall be;
Illumined in knowledge Divine,
False devotion no more shall be;
The Tattva Supreme is the primal letter-sound.

2181. Jiva Alone is the Sentient Being

Tattvas Thirty and Six
Are insentient verily (devoid of knowledge)
I am the sentient one;
Yet I knew not Myself
"You shall know yourself"
—Thus in Grace, Nandi declared;
That I am the Knower,
I have now known.

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2182. Transcend Five States of Consciousness and Thirty-Six Tattvas; Beyond is Union in God

In the Waking State
Are States of experiences five
Malas create;
Disentangling from these states five,
And from Tattvas unreal, thirty and six,
In the holy way Jiva stood,
And one with Him union attained.

2183. Number of Malas for the Five Gods

Five are the Malas
For Brahma on the Lotus Bloom,
Anava (Egoity) and the rest;
(Anava, Maya, Karma, Mayeyarn and Tirodhayi)
Four are the Malas for Vishnu;
Anava and others (Mayeyam devoid)
Three for Rudra,
Anava and Others (Mayeyam and Tirodayi devoid);
Two for Mahesa, Anava and Karma;
One alone for Sadasiva—Anava.

5. ADHVAS (HIGHER STEPS)

2184. The Six Higher Steps

Six times six are the Tattvas;
Seven Crores[1] are the Mantras;
Fifty and one are the Varnas (letter-sounds);
Two hundred and twenty four are the Bhuvanas; global constellations;
Eighty and one are the Padas Primal,
Five, the Kalas rare.

2185. Ascend Beyond the Three Spheres

The three Spheres within (Sun, Moon, and Fire)
They ascend and traverse, (in yogic way)
Having traversed,
They with Tattvas five and twenty
In one unite;

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[1] A crore is equal to one hundred lacs or ten million: 100,00,000 = 10,000,000.

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Further coursing the breath
Upward through Sushumna
They search;
And having sought,
Self Consciousness lost,
They there remain.

2186. The Fifth State of Turiyatita

Waking within the Waking State,
And experiencing the rest of States,
The body and breath appropriate trained,
They reach the Turiyatita;
There they witness the felicitous Dance of Lord;
Drinking the fill of bliss
They Siva Become;
All these five, the Grace-fruits of Siva are.

6. SUDDHA JAGRAT AND OTHER STATES

This Chapter deals elaborately in 39 verses (2187-2226) with the Agamic view of Tattvas, Turiyas, including the fifth, namely Turiyatita, acquisition of Knowledge, and the final merging with Siva.

2187. Bindu Power Permeates Tattvas

The gross body of Waking State,
The subtle body of Dream State,
Together of Tattvas five and twenty
Are of Bindu's Power verily;
That Power permeating Jiva
Penetrates, the Waking and Dream States.

2188. Progression of the States of Consciousness Towards Siva-Goal

They who reach the Turiyatita
Within the Waking State
Actionless lie;
They who reach the Turiya
Within the Waking State
Crawl (towards the Goal);
They who experience the Sushupti (Deep Sleep)
Within the Waking State

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Are Jivas yet developing;
They who dream
Within the Waking State
Are Jivas hastening towards good Goal.

2189. Chariya, Kriya, Yoga and Jnana —Where They Lead To

The acts of Kriya lead to Siva Tattva;
The practice of prolonged Yoga
Leads to Divine Grace and Knowledge;
Contemplation of Lord's Form, (in Chariya)
Confers blessings many;
In Jnana is comprehended
All Cosmic creation at once.

2190. Evolutes of Paraparam

The Beginningless Param
Thus the order brought about:
Siva, Sakti, and Sadasiva,
The Isa Pure, and the goodly Vidya Tattvas
Bodha, Kalas, Time, Niyati and Mamaya (Impure Maya)[1]
—These evolutes in gradation appropriate
He established,
In wonder surpassing indeed!

2191. Jiva Ascends these Evolutes to Reach Paraparam

The luminous Siva, Sakti and Sadasivam
The Maheswara, the Pure Vidya, and Ragas,
Kalas, Time (Kala), Knowledge (Bodha) Niyati and Mahamaya
The Purusha (soul),
Together these twelve[2]
(Are for the Jiva to ascend.)

---

[1] (i) Siva (*nada*): (ii) Sakti (*bindu*): (iii) Sadasiva (*Sadakhya*); (iv) Isvara (*Mahesvara*); and (v) *suddha vidya* (Rudra)—these five are the first evolutes of Param. They are known as *Siva tattvas*, and are in the pure *maya* sphere.

[2] Below the five Siva tattvas in the pure maya sphere, are the seven tattvas in the impure maya (or *mamaya*) sphere. This sphere is also referred to as *misra* (mixed) or pure/impure maya. These seven tattvas are known as *vidya tattvas* and should not be confused with the *suddha* (pure) *vidya tattvas* in the pure maya (or Siva tattva) sphere. These seven are: (i) *kala*; (ii) *niyati*; (iii) *kata*: (iv) *vidya* or *bodha*: (v) *raga*; (vi) *mamaya*; and (vii) *purusha*.

These 12 tattvas (5 plus 7) are above the 24 prakriti or *atma tattvas*. Of these, seven belong to the lower strata (*vidya tattvas*) and five to the upper strata (*Siva tattva*).

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2192. Malas Inherent to Jiva

Anava (Egoity), Maya (Ignorance) and Karma (Action)
These the Malas (Impurities) are;
They are like the embryo, the bran and the husk
Are like the grain of rice;
They touch not the Lord, but apart stand;
Be rid of your Pasas one by one,
And adore the Lord.

2193. Lord is the Cow-Herd (Pasupati); Jiva the Cow (Pasu)

Many the colour of cows,
But one the colour of milk;
And of peerless hue
Is Lord, the cowherd;
When the cowherd
Who tends the cows
His guiding staff shows,
The cows will not their master leave.

2194. Jiva a Prey to Tattvas and Pasas

The body, indriyas, mind
The intellect, will, egoity and ignorance
To these the Soul a prey falls;
If the Pasas further sprout in him,
To hell, he speeds fast.

2195. Limitations of Experiences in the Five States of Awareness

In Turiyatita State
The Consciousness of the Self is not;
In Turiya State
The Consciousness of the Self
Through spoken word comprehended
Still burns;
In the Sushupti State that is Maya bound,
The Desire-potency to speak afterward exists;
In the Waking State and the Dream State
Experiences in ways diverse.

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2196. Turiyatita State Experiences No Dream

In the waking State of Turiyatita that is fifth
No dream the Subtle body sees;
In the Sushupti State there,
The Self experiences its own;
In the Turiya State there
Is born the Turiyatita per se

2197. Tattvas Acting in Waking, Dream and Deep Sleep States

In the Waking State within the Turiyatita State
Are Tattvas, five times five leave;
Out of six times six tattvas in all
When six out of Tattvas in Waking State leave,
Then is Dream State in Turiyatita Waking;
When further beyond the five Tattvas leave,
Then ensues Sushupti in Turiyatita
Where Maya alone functions.

2198. In Turiya Maya Leaves and Jiva Merges in Bindu

The Purusha (Experient Soul) of Sushupti
When it reaches Turiya State next
The Maya too leaves,
And if one with Kevala (Primordial) Bindu becomes,
Then no more the body its use has.

2199. In Turiyatita Jiva Becomes Knower and Passes Beyond to Luminous Siva Turiya State

In that Turiyatita State,
The Soul is the knower verily;
When he passes beyond
From that Turiyatita State
Where Jiva the knower is,
He merges into Luminous Turiya (Siva Turiya)
That the ultimate state is.

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2200. Tattvas and Their Centres of Action During the Five States of Consciousness

Tattvas five and twenty and ten to add,
Are the instruments thirty and five
In Jagrat[1];
With instruments five and twenty
In the Throat-Centre
Is Dream State[2];
With three
The Purusha is in Sushupti[3];
When the two (Purusha and Prana)
The Navel-Centre reaches
Then is the Turiya State true.

2201. Tattvas of the Subtle Body in the Five States of Consciousness

In Jagrat State
All the eight Tattvas
Of the Puriyashta (Subtle) body are[4];
In Dream State
The three Tattvas
Of the Subtle Body are;
In Sushupti State,
Two of the Subtle Body remain;
In Turiya State,
Only one is behind left,
With Purusha.

---

[1] In the *jagra* (waking) state, purusa, the experient soul, functions with 35 tattvas in the eyebrow center. These 35 are: five *jnanendriyas* (sense organs); five *karmendriyas* (motor organs); four *antahkaranas* (inner intelligence organs); ten *vayus* (airs); five *vaks* (sounds): one *jiva* (*purusha*)—in all 35 tattvas function in the eyebrow center. See also *Saiva Siddhanta Kattalaigal*, edited by K. Narayanasami Naidu, p. 30.

[2] In the dream state, the five sensoria, and the five motoria are left behind in the eyebrow center, and the rest of the 25 tattvas stand in the throat center—*op. cit.*

[3] In the deep sleep state (*sushupti*), *chitta*, *prana*, and *jiva* stand in the heart center—*op.cit.*

[4] In the *jagrat* state the subtle body has eight tattvas—sound, touch, shape, taste, smell, intellect, mind and egoity—*vide* Mantra 2123 *supra*. In the dream state it has three—intellect, mind and egoity; in the *sushupti* state two—intellect and egoity. Only one is left behind in the *turiya* state with *purusha*—egoity.

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2202. Experiences in the Five States of Consciousness Within Jagrat

Jagrat in Jagrat
Pertains to Senses;
Svapna in Jagrat
Is of thinking and forgetting;
Sushupti in Jagrat
Is seeking inward;
Turiya in Jagrat
Is abstaining from seeking;
In the state of Turiyatita
Is Nandi verily.

2203. Four Inner States of the Dream State

To vision in dream
As in Jagrat,
Is Jagrat-in-Dream State;
To vision and forget
In Dream
Is Dream-in-Dream State;
To vision and non-vision
Is Sushupti-in-Dream State;
To infer events
Is Turiya in Dream State.

2204. Sushupti and Its Inner Divisions

Jagrat-in-Sushupti
Is to vision it as non-vision;
Dream-in-Sushupti
Is to know it as dream;
Sushupti-in-Sushupti
Is to know that there is no knowledge of it;
Turiya in Sushupti
Is inexplicable Void.

2205. Turiya and Its Inner Divisions

Jagrat-in-Turiya
Is (God) Consciousness, external;
Svapna-in-Turiya
Is (God) Consciousness internal;
Sushupti-in-Turiya

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Is Void inexplicable;
Turiya-in-Turiya
Is to vision Param Supreme.

2206. Jiva-Knowledge in Relation to Para-Knowledge in the Four States

Jiva-knowledge cognising Para-knowledge is Jagrat
Jiva-knowledge cognising-ceasing is Dream;
Jiva-knowledge cognising,
Yet knowing it not, is Sushupti;
Jiva-knowledge merging in Para-knowledge
Is Turiya verily.

2207. Jiva's Experiences in Turiya State

He (Jiva) then pervasive becomes;
Shedding Malas five,
He takes the Form of Jnana;
Experiencing that,
Abandoning his pervasiveness,
He ascends higher,
The Subtle Form of Pranava (Aum)
To assume.

2208. Tattvas in the Inner Divisions of Turiya State

Thirty and Six are Tattvas
In Jagrat-in-Turiya;
In Svapna in that Turiya;
And in Sushupti-in-Turiya
In Turiya-in-Turiya
The Body Gross and the Body Subtle
To the Suddha Maya belong;
He who that Turiya-in-Turiya State attains
Master, indeed, Becomes.

2209. New Knowledge

This I knew not,
All these days;
This when I know,
Nothing else I knew;
When I knew,
This the Truth
Then I Knew I am It.

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2210. Immanence of Sakti and Siva

As Life of life,
As Form and Formless,
As Jiva-Sentience and Knowledge-Divine
All pervasive, He stands;
If Sakti and Siva
In world immanent are not
Verily, verily, all is inert darkness,
In ignorance entire steeped

2211. Purpose of Creation

In endearment wondrous
The Lord moved Sakti into Creative activity;
And to primordial Pasas, five,
Conjoined Tattvas thirty and six
And fashioned the body organs too,
—That your Malas sundered be.

2212. Jagrat-atita State Leads to Turiya-in-Turiya (Para Turiya)

In Jagrat-atita State
Anava (Egoity), forsooth, is;
Even when the Soul enters
The Turiya state in Jagrat-atita (Turiya-in-Turiya State)
Anava still is of Jagrat-atita state;
Jagrat-atita is,
Where Truth of Para is.

2213. Mala-Contamination is Root of All Evil

By Mala-Contamination
Was Sakti obscured;
By Mala-Contamination
Was Jnana obscured;
By Mala-Contamination
Was Param obscured;
He who is freed
Of Mala-Contamination
Is verily the Enlightened One.

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2214. Enemies of Thought For God

In their bewildered thoughts
Are the lions three (lust, anger and ignorance);
In their bouncing thoughts
Are the jackals four (mind, intellect, will and egoity)
In their sensory thoughts
Are the elephants five (taste, sight, touch, sound, smell)
These the foes (internal and external)
Of the contending mind.

2215. Give Up Distractions and Take to the True Way

With streaming eyes eighteen[1]
Your thoughts in distractionwander;
Before you tremble in death,
Take to the True Way;
You shall indeed meet
The mighty Lord of your soul.

2216. Jiva Devoid of Thought in Sushupti

Of the Tattvas in Waking State
Four times five are behind left;
The Tattvas four that Antahkaranas form
In Dream State are;
—These you shake off
And into yourself enter;
Then thoughts devoid
The Soul in Sushupti Stands.

2217. Evolution of Jiva to Para State

The Soul who thus stood
Has verily a Master become;
He enters the Turiya State
And remains in the Eight-fold Yoga;
He then attains Turiyatita State;
And further awhile after
He becomes Para the Pure.

---

[1] Five senses, five motor organs, five sensory potencies (*tanmatras*), and three cognitive organs (*antahkarnas*).

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2218. Further Evolution to Primal Light

He who thus Isa Became
Reaching Turiyatita State,
As Pure Jnana comprehends worlds all;
Then He further attains the Five Forms,
Sadasiva, Mahesvara, Rudra, Hari and Brahma;
Having experienced those stages,
Jiva becomes Siva;
Then, further attaining Mauna (Divine Silentless) State,
He merges in the Primal Light.

2219. Lord is Within

He is the Lord of Maya Land,
Where the Spheres Three[1] within are;
He is the One whom I see within
And pine incessant for;
He is the Lotus that blooms in the cranium,
With its stalk stemming deep in my heart.

2220. The Dawn of Light Within in Yoga

The birds (Malas) shrilled
Unaware of the shimmering dawn;
Bewildered were they,
Their mother (Sakti) unrecognizing;
Beyond Vedas stood He my Lord;
They who knew the Mystic Way (of Yoga)
Reached to Him inside their very head.

2221. I Saw Him Within In the Nine Centres

In contemplation deep I sought
The Lord of worlds all,
In the Nine Centres within[2];
Distinct I saw Him,
He, the Lord of Celestials all;
Intense I sought Him,
And He in my thoughts unfailing stood.

---

[1] Sun, moon and fire.
[2] The six *adharas* (chakras) and the three *mandalas*—sun, moon and fire.

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2222. Kundalini Yoga Experience

As one that kindles the lamp's flame,
So do you,
The Lamp's Flame in Muladhara kindle;
That Lamp in Muladhara lighted,
Encompassing the Sphere of Moon, glows.

2223. God is Inward Where the Five Sense Controlled Meet

If you ask,
How the Heavenly Space within the cranium is,
Where the inward looking Five abide,
Verily it is,
Like gazing upward into a mirror
(Seeing the self reflected in crystal purity)
At a junction
Where the Five, in control, meet.

2224. Lord is the I Knower; He makes the Jiva Experience the Five States of Awareness

The knower he is,
Who things unknown knows;
The knower,
Who the Self knows not,
Is knower none;
The Jiva the Five Avastas knows not;
He, Lord, makes him know
To none beknown;
Who indeed does Him know?

2225. Turiya in Turiya is Para Turiya; Beyond is Turiyatita

The visioning of Turiya State
We thus far spoke of;
The Void of Turiya State
Is state rare;
Unimportant indeed,
Are the states Jagrat and the rest;
Great, great, by far
Is the Timeless Para Turiya;
Transcending it is Turiyatita;
Rarer even far that State is.

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2226. Seek Para Turiya and Reach Siva's State

The World of Maya (Prakriti)
Belongs to Jiva;
To leave that Maya
Is to reach Kevala Maya State;
To be born again and again
As diverse life forms,
Is the State—Sakala;
In Para Turiya is Siva State.

7. KEVALA, SAKALA, SUDDHA

2227. Sat, Asat and Sat-Asat Nature of Suddha, Kevala, Sakala States

He who cognises the Self
Is in Suddha State;
He who not
Is in Kevala;
He who cognises in distracting differences
Is in Sakala;
In Sat (Real), Asat (Unreal) and Sat-Asat (Real-Unreal)
They respective conjoin;
Each according to his cognising state.

2228. Importance of Self-Cognition-Suddha State

Himself like himself
Is foe and friend;
Himself like himself
Is the here and hereafter;
Himself his Karmas
He experiences;
Himself like himself
His master be.

2229. Evolution of the Sakala State of the Soul

The Soul in Kevala State
Inert reposes;
On it the Mamaya (Asuddha Maya) acts;
By the action
The Soul receives powers of cognition;

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And then mixing with Desire (Kamiyam)
And the Objects of Desire (Mayeyam)
In Pasa it full enters;
That the State of Sakala is.

2230. Who Are the Sakalas?

Sakalas are those
Who in Sakala State are;
Steeped they are in Pasas three;
The peerless Brahma, Hari,
The Celestials numerous,
The humans here below
And all lives like the tiny worm,
All, all, are Sakalas verily[1].

2231. Who Are the Pralayakalas

Pralayakalas in Maya (Asuddha) world abide;
Of Maya their bodies are in main;
Of comeliness eternal are they;
The Srikanta
And the eight and hundred Rudras;
—(These the Pralayakalas are.)

2232. Who Are the Vijnanakalas

Vijnankalas are souls, other numerous,
They reside in the State of Kevala;
They are possessed of Anava (mala)—alone;
The eight Vidyesvaras beginning with Ananta
The (Maha) Mantraresvaras that seven crore nurnber
—(These the Vijnanakalas are).

2233. Suddha or Pure State

Of them,
Those who receive Siva's Grace
From Anava mala get liberated;
Transcending the states of Bindu (light) and Nada (sound)

---

[1] Souls are ranked as *vijnanakalas*, *pralayakalas*, and *sakalas* according to the number of *malas* they possess. *Vijnanakalas* possess only anava, but they are inert. *Pralayakalas* possess maya as well as anava. They belong to the world of suddha/asuddha maya. The 108 Srikanta Rudras are of this category. The *sakalas* are the souls soaked in all three malas—anava, karma and maya.

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As Aum (Pranava) they become;
And in Siva Pure they merge;
That verily is the Suddha Avasta (Pure State).

2234. Four Divisions of Vijnanakalas

When you think of it
Of these Souls in gradation three,
Vijnanakalas have divisions four[1].
They are shrouded in Kevala (Asuddha) Maya;
Inclined are they to be gripped by Desire,
Yet, of themselves they leave all;
When the Lord His Grace bestows;
And together the Malas sunders.

2235. When is Suddha State Reached?

Abandoning the illusory Tattvas
Six times six;
Rid of ignorance
The Jiva becomes Siva Himself;
And pervading all Creation
He enters the Void true;
This the Suddha State,
That of himself the Jiva reaches.

2236. How Suddha State is Reached

Eternal is he, Jiva; pervasive too is he,
Immersing him in Eternal Malas five,
The Lord lifts him
From the Primordial Kevala State
And consigns to Sakala State;
Thence,
Freed from unceasing whirl of birth
The Jiva, Suddha State reaches.

---

[1] The four divisions of *vijnanakalas* are all shrouded in kevala state. Some are in pure kevala (*kevala-kevala*), some more evolved are in *kevala-sakala* by the power of bindu; some even more evolved are in *kevala-suddha*, and the furthest evolved, having totally merged in Siva, are in *Arul-kevala* state. Albeit gripped by mayaic desire, they are freed by the Grace of God and with that they sever the malas.

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2237. Knowledge of Self in Turiya Leads to Suddha State

The Suddha State is the ultimate;
The Jiva that passes through Kevala
When it reaches Turiya
Receives knowledge of Tatpara,
—Who beyond States, Kevala and Suddha, exists—
Thus realizing the Self within.

2238. Involution of Tattvas After Jiva Reaches Suddha State

The Tattvas five times five[1]
Will into the Soul involute;
The Soul, having realized Suddha State,
Will in Suddha Vidya Tattva merge;
The first three of this category
(Suddha Vidya, Isvaram and Sadakyam)
Will in Sakti involute;
Beyond the Sakti is Siva
(Of the Siva Tattva)
Thus involuting, the Soul returns to the Beginning;
This the order (in reverse) of evoluting too.

2239. Involution of Tattvas Further Explained

The Tattvas five times five of Purusha[2]
Into the Six (Vidya Tattvas) involute;
They into the three Siva Tattvas[3] higher above involute,
Who in turn merges into Sakti (Bindu)
Who with Siva (Nada) stands;
—Thus is the ultimate of involution reached
Into Tattvas seven and four[4].

---

[1] Mantras 2238 & 2239: The 25 tattvas then involute into the soul and merge into the six vidya tattvas. From there it passes into the suddha state, merging in suddha vidya tattva. The first three of the pure maya category (*suddha vidya, isvaram* and *sadakyam*) involute in Sakti tattva (*bindu*). Beyond Sakti tattva is Siva tattva (*nada*). This is the process of the graded involution of the tattvas into the ultimate Siva. The reverse order of this is the devolution of the tattvas.

[2] Twenty-five prakriti or atma tattvas including the experient soul—purusha.

[3] i) *suddha vidya*; ii) *Isvaram*, iii) *Sadakyam*—they belong to the Siva tattvas.

[4] Eleven tattvas—six vidya tattvas plus the five Siva tattvas. The Saiva Siddhanta system of philosophy postulates thirty-six tattvas. Of these, twenty-five (including jiva) belong to the body (*atma tattvas*), six to higher knowledge (*vidya tattvas*); and five to the spirit (*Siva tattvas*). At the time of involution the twenty-five bodily

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2240. Souls are Ranked According to the Number of Malas They Possess

The Kevalas (Vijnanakalas) are inert
With Anava alone possessed;
The Pralayakalas have Maya
In addition;
They see with form unseen
The Sakalas are Souls
In all three Malas steeped.

2241. Further explained

The Vijnanakalas possess Anava mala alone;
The Pralayakalas have Maya too;
Anava, Maya, and Karma
—All three the Sakalas have;
These their Malas are.

2242. Sakalas in Vijnanakalas

The Vijnanakalas
Who stand in Kevala (Inert State)
By the power of Bindu,
That in Kevala is,
Become activated as Sakalas within Kevala;
And so attain the truth of Mamaya
Who the power of Mantra holds.

2243. Pralayakalas—108 Rudras

The Pralayakalas in Maya (Suddha) reside;
Yet that Maya affects them not;
They stand with Anava;
With Mamaya's (Asuddha) Kamya desires
That Sakalas possess;
They verily are the Rudras One Hundred and Eight.

---

tattvas involute into the jiva (soul); the six tattvas of higher knowledge also involute into the jiva (soul); they do not involute into Siva tattvas. So Tirumular here skips them and enumerates the tattvas that involute into the Siva tattvas as twenty-five only. Of the remaining five Siva tattvas, the important three, namely *suddha vidya* (spiritual knowledge), *Isvaram* (Godliness), and *Sadakyam* (God-equality) involute into Siva. As Sakti stands one with Siva, it is not considered as a separate category. Thus the tattvas are enumerated in the verse as twenty-eight in all.

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2244. Sakalas Have All Three Malas

They who in Malas three enveloped
In worldly life wallow,
Are the Sakalas per se;
Thus are the Devas, the humans,
And the rest of Brahma's creation numerous
Like the very worm
That life's womb enters;
—All these are Sakalas that crowd the world.

2245. Rid of Malas, Souls Become Suddhas

They who Suddha State reach,
By luminous Grace of Siva
Stand dispelled of Malas triple,
That Sat-Asat are;
And of dark Pasas, one by one;
Having thus rid them entire,
They become Suddhas ever.

2246. Gradations of Suddha States—Suddha-Kevala, Suddha-Sakala, Suddha-Jagrat, and Suddha-Suddha

In Suddha-Kevala-Mukti State
The Jiva stands alone;
When afterward
The Kalas leave,
Then is Suddha-Sakala-Mukti;
When in sound Aum
The Soul as one stands,
Then is Suddha (Kevala) Jagrat Mukti;
Still beyond,
The Soul Itself within Itself stands
Then is Suddha-within-Suddha-Mukti State.

2247. Suddha-Kevala-Mukti State Described

Inert without knowledge,
Unaffected by desires,
Goal-less, everlasting,
Unattached to Kalas,
Actionless,
Incapable of daily experiences,
By Malas deceitful infused,
—Thus is Jiva in Kevala-Mukti State.

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2248. Pralayakalas That Are Suddhas Among Sakalas

Bindu, Maya and Kriya
They possess;
The power of interminable Jnana Sakti
Is their substrate (Dhanu);
In Bindu they attain Divine Knowledge;
Thus are the Pralayakalas of this world;
Albeit Sakalas,
They are Suddhas here below.

2249. Nine Subtle Divisions For the Soul in the Three States: Kevala, Sakala and Suddha

To speak of the subtle divisions
In the three States—Kevala, Sakala and Suddha
It is like this:
Kevala-Kevala, Kevala-Sakala, and Kevala-Suddha,
Sakala-Kevala, Sakala-Sakala, and Sakala-Suddha,
Suddha-Kevala, Suddha-Sakala, and Suddha-Suddha
—Thus are the combinations nine in all
For those in depth see.

2250. Kevala State Subdivisions for Jiva

Kevala-in-Kevala is atita-atita state,
Kevala-Sakala is the Vaindava manifestations in
Suddha Maya State;
Kevala-Suddha is the State of holy Vijnanakalas,
That State leads Soul to Grace Embodied.

2251. Sakala State Subdivisions for Jiva

Sakala-Kevala is the Jagrat-atita State;
Sakala-Sakala is the Jagrat-within-Jagrat State;
Sakala-Suddha is the State of Tat-Para (self illumined);
All these in the state of Sakala occur.[1]

---

[1] The inner divisions of suddha-sakala state are sakala-kevala, sakala-sakala and sakala-suddha. *Sakala-kevala* is the state of jagrat-atita; *sakala-sakala* is jagrat-in-jagrat. *Sakala-suddha* is the state of Tat-Para (Self-Illumined). These subdivisions are of the suddha-sakala state of the jiva.

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2252. Suddha State Subdivisions for Jiva

Suddha-Kevala is State of Upasantha
Suddha-Sakala is Turiya expansive state;
Suddha-Suddha is State of Siva-Becoming;
These three belong to Suddha State.[1]

2253. Bliss of Jagratatita State

Jagrat-in-Jagrat, Dream-in-Jagrat;
Sushupti-in-Jagrat and the Turiya-in-Jagrat,
Transcending these states all,
Is Jagratatita that confers Bliss Divine;
The Malas primordial that five are,
Away vanish ever and ever.

2254. In Jagratatita State is Upasantha

In the state of Jagratatita
Anava is rooted entire;
Jagratatita, Para-Avasta (Siva) state is not;
But sure it confers Upasantha
That by Para caused;
Will Jiva, thereafter,
Ever look at Malas and Gunas?

2255. All Higher Experiences Come to Jiva By God's Grace

The states of Bondage (Boddha), of Liberation (Mukti)
Of Turiya, and Suddha-atita
—All these, the Jiva will subtle experience;
By Lord's Grace they come;
And when that knowledge by Grace dawns,
Neither thought nor action
The Jiva any more has.

2256. Lord's Play Takes Jiva to God-Knowledge

The states of Bondage and Liberation
Of Hara's Grace, they come;
It is His play
To take Jiva to Suddha goal,
That it might God-Knowledge receive.

---

[1] The inner divisions of suddha-suddha state are: suddha-kevala, suddha-sakala and suddha-turiya. *Suddha-kevala* is the state of upasanta; *suddha-sakala* is the state of expansive turiya. The state of Siva-becoming is *suddha-suddha* or *suddha-turiya*. These three states belong to the suddha-suddha state of jiva.

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2257. Sakalas Can Attain God-Knowledge

They of Five Malas are Sakalas,
They of Five Malas are Pasa bound,
They of Five Malas rule
The Celestial world of Svarga
They of Five Malas can (ultimate) attain God-knowledge.

Mantras 2258-2260: Maya (pure) that originated from Hara permeates the turiya state. *Anava* works in jiva's atita state and there he realizes that *para kamya sakti* (seed of karma) is there in sushupti. *Mamaya* (illusory perception) or *asuddha maya* rules the dream state. *Tirodhayi sakti* (obscuration) joins in the waking state and activates the gross body. Thus are the five malas attached to the jiva in the sakala state.

2258. Experiences in the Five States of Consciousness

In Jiva's Atita State
Anava is;
In Turiya State
Maya permeates;
In Sushupti State
Are desires for Maya experiences planted;
In Dream State
Functions[1] the Subtle Body[2] with Tattvas eight;
In the Waking State
Activated is the Body Gross.

2259. Malas for Jiva in Different States of Consciousness

In (Kevala) Atita State
Anava is;
In Turiya State
Maya too is;
In Sushupti State
Seed of Karma,
Kamya, an addition is;
In Dream State
Mamaya (Illusory perception) also is;
In Waking State
Tirodhayi (Obfuscations) joins ;
Thus are the Five Malas
To Jiva in Sakala State attached.

---

[1] Although in the dream state, the subtle body has 18 *tattvas*, ten of them (the five sense organs and five motor organs) do not actually function. Only the five *tanmatras* (sense potencies) and the three *antakaranas* (cognitive organs) are active.
[2] *Puriasta* body.

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2260. Malas Restated

The Jiva in Atita State,
Realizes Primal Para;
The Jiva in Turiya stands in Maya (Suddha),
That has its beginning in Hara;
In Sushupti Karma Mala comes in;
In Dream State Mamaya (Asuddha) envelops,
In Waking State comes Tirodayi, that obfuscates
Thus the Jiva in Sakala State stands.

2261. Condition of Sakala State

They get body-form
And experience enjoyments diverse;
They are by elements pervaded
And conjoined to Mind and rest of cognitive organs;
They get attached to Karmas
They abide in Tanmatras;
Thus are they born
—These Jivas in Sakala State.

2262. Sakala Jiva's Journey to Suddha State

They reach the State
When deeds good and bad
Equable become (Iruvinai Oppu);
When Sakti's Grace
On them descends (Sathini Padam);
When on the pedestal of Grace
They thus get seated,
Then with the aid of Guru Holy
They reach the Presence of Sakti's Grace;
Finally rid of the Primordial Mala (Anava)
They reach the State of Suddha
That no birth thereafter gives.

2263. Turiyatita is the State Ultimate

With Tattvas six times six
And Avastas of ten states
He, Jiva, enters the final state
Of Turiyatita,
Then will the Divine Gift be (Mukti);
And Jiva merges into the Light Resplendent;

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Which the Five Gods reach;
There, the Siva of Holy Ashes,
Jiva's Refuge Final art.

2264. Self Realization Only in Turiya State—It Is Not Ultimate

Knowing not the Self,
Jiva deemed body as the Self;
When he saw the Real Self,
He attained Turiya State;
But even in that Turiya State,
If he, Jiva, with Lord united not,
He will again born be, here below.

2265. Only With Turiyatita State Birth Cycle Ends

If in Waking State
The Jiva realizes the Atita State,
The Vaindavas (the Tattvas) that Maya caused
Will their malevolence shed;
The birth's whirl will cease;
Glorious Mukti and Siddhi then attained;
Speech and thought cease to be.

2266. Beyond Turiyatita is Void

In the void beyond the Atita State,
Satti (Water) and Siva (Fire) will appear,
Water and Fire do not together in space appear,
How then does Water and Fire in Void appear?
That way are they mingled
Sakti (Water) and Siva (Fire), there.

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2267. 36 Tattvas Reckoned as 5 Pure, 7 Pure-Impure and 24 Impure

Of Tattvas[1],
Six times four are Asuddha (Impure)
Seven are Suddha-Asuddha (Misra or Pure-Impure)
Five with Pure Maya are Suddha (Pure)
These in three divisions are thus parted
As Suddha (Pure), Suddha-Asuddha (Pure-Impure)
and Asuddha (Impure)
All these with Jiva at appropriate stages stand.

2268. The Journey from Kevala to Suddha Through Sakala States Helped, by Siva as Father, Maya (Pure) as Mother & Mamaya (Impure) as Nurse

Parasiva for father;
Maya (Pure) for mother;
Mamaya (Impure) for nurse;
Thus does Jiva
Its birth take,
And journeying the states of Kevala, and Sakala
Final reaches the Suddha State.

8. PARA-AVASTA

2269. Mystery of Parting Life from Body

The Lord is the Para;
He is beginningless;
He is beyond five states of experience,
He is the Pure One,

---

[1] Out of the 36 tattvas enumerated in the Saiva Siddhanta school of philosophy, 24 are considered as *atma tattvas*. They belong to this world and are pervaded by *prakriti maya*.

Purusa, the experient soul, is considered as another tattva. Here he is counted with the next category of *vidya tattvas*, which are six in number. They belong to higher knowledge and are under the influence of misra (mixed) or pure/impure maya. In all, the tattvas in this sphere are numbered here as seven.

The next five tattvas are known as *Siva tattvas*. They are pervaded by pure maya. They are of the spiritual sphere, par-excellence. *Paraparam*, or the Supreme, is above the 36 tattvas.

Tattvas are universal principles evoluted from maya—pure, pure/impure, and impure—which may affect the soul in its journey to God.

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Seated within the heart;
He is birthless;
Why this lovely body and life
He parts—
That mystery, I knew.

2270. Saktis are Dynamic Aspects of Static Parapara

Sakti in Parapara is Para Sakti
Sakti in Santhi is Chit Sakti
Sakti in Paranand is Iccha Sakti;
Sakti in luminous Bindu is Jnana Sakti;
Sakti in Maya is Kriya Sakti;
When Jiva these Saktis receive,
Then it reposes integral in the Divine.

2271. Beyond Tattvas is Divine Bliss

They who know Him
Beyond the Tattvas six times six
Truly know Him;
Beyond the Tattvas six times six
They receive His Grace;
They who have Knowledge True
Beyond the Tattvas six times six;
Only to them, is He the Divine Bliss,
He the Hara
That is beyond the Tattvas,
Six times six.

2272. When Jiva is Rid of Malas by Siva-Sakti

Transcending the organs five (external)
And the four (internal),
In the (union) within of five (states) avastas,
The Jiva slumbers;
Then does the wondrous Lord
Appearing with Sakti of slender Form
Rid the Jiva of its poisons (Malas),
Forever to rejoice.

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2273. Beyond Turiya is Turiya-Turiya or Para Turiya; and Para-atita Turiya is Further Beyond

In Jagrat-Turiya State
The Jiva realizes Self;
Then beyond are States
Turiya-Jagrat, Turiya Svapna, Turiya Sushupti, and
Turiya-Turiya;
In that Para Turiya State the Jiva is Para;
In the Turiya State still beyond, (Para-Turiya-atita)
Jiva becomes Siva.

2274. In Para-atita Turiya State Jiva Becomes Beyond-Param

In desire bereft of desires,
As Jiva aspires to Para-atita-turiya State
And steadfast perseveres in it,
He becomes Beyond-Param (Siva);
The tapasvins who practise not
Will never Param become;
They are forever fettered
In Pasas several.

2275. Freed of Maya, Jnana Dawns and Bliss Ensues

The Maya we seek to understand
Envelops Soul, inside and out;
The hypnosis it creates baffles thought and word;
When you are freed from it,
Your knowledge becomes purified;
It is transmuted into Sivananda
And becomes a protective roof over you.

2276. From Turiya to Turiyatita

The Jiva was in Turiya State;
Like a swift steed
Was into the Turiyatita Jagrat State led;
The Master
Thus had the (Karmic) jackals chased away;
And the Karmas stood howling,
Disappointed sore.

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2277. In Turiyatita State Jiva Becomes Siva

In this Turiyatita Jagrat State
The Lord of Dance with Jiva in union stands
When that union takes place Maya vanishes away;
That very day Jiva attains Siva Form.

2278. Maya Lights the Path to Turiya and The Remains

If in Jagrat State
Where Jiva is,
He upward, ascends,
Well may Maya serve
A lamp to light his path;
Then, when he reaches Turiya State,
He his Self realizes;
Albeit in that Turiya State
Maya will still be.
(The Soul should further ascend to the Turiyatita State.)

2279. Self-Realization in Turiya State is not the End

Knowing not your Self
You deemed body as Self;
When in Turiya you entered,
You realized the Self;
Even though you realized Self,
Birth's cycle will leave you not;
(Therefore, ascend further upward
Into the Turiyatita State)
And unite in Lord,
Pervasive and Pure.

2280. Beyond Turiya State is Union in Siva

This body is to birth subject,
Turiya State belongs to body and Jiva alike;
These subject to birth and death are;
When on them Grace of Holy Guru descends,
Two there is none,
Jiva in Siva unites one.

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2281. Beyond Four States in Turiya is Para Turiya

If Jiva in Turiya State
Having experienced in succession
Jagrat, Svapna, Sushupti states within,
Perseveres further,
Then he enters Para Turiya;
There verily Jiva becomes Para.

2282. End of Para Turiya is Siva Turiya

Succeeding Para Turiya Jagrat State
Is the Para Turiya Svapna State
That engrosses the universe entire;
Then is Para Turiya Sushupti State
Where Upasanta (Peace beyond understanding) is;
That transcending, Jiva reaches Siva Turiya State.

2283. End of Para Turiya is Siva Turiya

Succeeding Para Turiya Jagrat State
Is the Para Turiya Svapna State
That engrosses the universe entire;
Then is Para Turiya Sushupti State
Where Upasanta (Peace beyond understanding) is;
That transcending, Jiva reaches Siva Turiya State.

2284. Beyond the Ten Avastas in Jiva Turiya, Para Turiya and Siva Turiya is the Eleventh State of Consciousness of Para Nandi (Siva)

Thus Jiva, who has Para become,
From Jiva Turiya onward
Up to Siva Turiya,
Ten avastas (States) experiences;
Then enters the State Eleventh[1]

---

[1] JIVA TURIYA—Self Realisation
i) Turiya
ii) Turiya jagrat
iii) Turiya svapna
iv) Turiya sushupti
v) Turiyatita
PARA TURIYA—Jiva becomes Para
vi) Para Turiya

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Where he merges into Truth of Para Nandi (Siva)
And finally goes beyond,
All eleven States thus ensured.

2285. Further Beyond Para Siva State is Paramam (Brahmam), Paramparam and Para Maha Sivam

Beyond Para Siva is Paramam (Brahmam);
Beyond Paramam is Paramparam (Para Brahmam);
Thus are states ascending;
From Para Siva Jagrat, to Para Siva Svapna,
and to Para Siva Sushupti
The Jiva that has Para Siva become reaches
The Finite Truth that is Para Nandi.

2286. Nine Manifestations of Para Siva

Pertaining to Para Siva
Are the (Para) Sakti,
Para Nada and Para Bindu;
And Sadasiva, Brahma, and Hari;
Rudra the Lord of Devas,
And Mahesvara to count.

2287. True knowledge

Knowing that not
They rule not the (Spiritual) Kingdom;
In pomp and vanity they indulge;
That indeed is sorrow;
They know not, He pervades all;
They know not
The sea-girt seven Worlds
Will a shamble be;
They know not
That Siva with Jiva and Body
Commingling stands.

---

vii) Para turiya jagrat
viii) Para turiya svapna
ix) Para turiya sushupti
x) Para turiyatita
SIVA TURIYA—Jiva becomes Parasiva
xi) Siva turiya

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2288. End Ego-Awareness; Self is Realized

Perform penances true
That your Future holds;
Know thyself,
And the merciful Lord
His Grace confers;
When my ego awareness ended,
Then I knew my Self;
And bliss am I.

2289. Way of Self Realization Through Thought Process

Think of gold jewellery,
Thought of gold metal is not;
Think of gold metal,
Thought of jewellery is not;
Think of sense organs, Self is not;
Think of Self, sense organs are not.

2290. Sublimation of Thought

Think of wood,
Image of toy elephant recedes;
Think of toy elephant,
Image of wood recedes;
Think of elements five,
Thought of Param recedes;
Think of Param,
Thought of elements recedes.

2291. Knowledge Of Siva, Sakti and Jiva (Si-Va-Ya) is Liberation

Transcending Tattvas
Six times six,
Abandoning
The letters "Na" and "Ma"
Knowledge Becoming,
Jiva thus liberated rises,
As letter "Ya;"
Merging in letter "Va" denoting Sakti
And in letter "Si" denoting Siva
Jiva ("Ya") becomes Si Va Ya
That Mukti is.

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2292. Experiences in Para Turiya

The Turiya State holds
The Letters-Five (Panchakshara)[1];
In the Para Turiya Jagrat State
Are the letters Fifty and one;
In the Para Turiya Svapna State
Is Nada;
In the Para Turiya Sushupti State
Is Bodha;
Beyond appears Paramam (Brahmam).
In Para Turiya-Turiya State.

2293. Pure (Suddha) Experience and Supreme (Para) Experience Beyond Jiva Experiences

In Sakala[2] condition of Jiva,
These five experiences are by Grace attained;
Then follows the Suddha Avasta (Pure Experience) State;
That in intensity experiencing,
The Para Avasta (Supreme Experience) of Nandi is attained;
Then, as before light darkness flees;
The Five Malas forever vanish.

2294. State of Suddha Avasta (Pure Experience)

The limited sphere of Tattvas
Five times Five,
And Maya Impure,
Unreal are they;
Leaving them,
Let Jiva ascend
Into the Sphere of Mamaya (Pure-Impure);
Penetrating it,
Further beyond
In the State of Para-Avasta, (Supreme Experience)

---

[1] Jiva turiya-Panchakshara
PARA TURIYA AVASTA
1. Para turiya jagra-Fifty-One letters
2. Para turiya svapna-nada
3. Para turiya sushupti-bodha
4. Para turiya turiya-Paramam
(Siva turiya beginning of jagra).

[2] *Sakala avasta*—existential experience.

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That is Pure (Suddha);
There the Soul is All-Existence
And Non-Existence at once.

2295. Lord As Guru Guides the Soul's Journey

As Grace, He stood
As Param, He stood
As Love, He stood;
As one Form merged,
He stood;
He transcended experiences all,
But abandoned me not
He, the Lordly Guru, the Natha,
Of Divine Jnana.

9. TRIPLE GUNAS AND NIRGUNA (WITHOUT GUNAS)

2296. Gunas experiences in States of Consciousness

Sattvic is Guna in the Waking State,
Rajas in Dream State,
Tamas in Deep Sleep State,
Nirguna, that other three Gunas destroys,
Is attribute of Turiya State Pure.

10. COSMIC DIVISIONS

2297. Cosmic Space is God's Seat of Throne

In the vast spaces of Cosmos
Are universes numberless
That evolved and separated;
Countless are they
Unto the sands that are
On the shores of seven seas;
Sparkling as a jewel of gold
That dazzles
They form His Seat of Throne
—For Him, the Lord of Celestials.

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2298. God is Principle of Bliss Beyond Tattvas

On that Seat of Throne
He sits as Bliss-Principle (Tattva);
Five His Forms,
Thirty-six the Tattvas He pervades;
Nay,
The Tattvas He pervades
Are eight times by far as numerous
As universes in spaces Vast,
Himself beyond Tattvas' end.

11. THE ELEVENTH STATE IS ALSO AVASTA

2299. Attainments in Higher Experience (Para Avasta)

In the Fifth State (Jiva Turiyatita) is Ambrosia;
In the Seventh State (Para Turiya-Jagrat) is Bliss;
Above in Ninth State (Para Turiya-Sushupti) is Aum;
In the Eleventh State (Siva Turiya)
Illumined the Jiva standeth;
Abiding there He the (Divine) Body, attains[1];
Listen damsel that is red-mouthed as parrot!
—These the attainments of the Higher States (of Jiva) are.

2300. Tattvas Fade in the Finite Stage

Even in the Atita Turiya State
Six Tattvas formless abide
—The Purusha cum Chitta, and Five formless Tattvas;
In the Sushupti State of Atita Turiya,
The rest eight are;
Only in the Eleventh State, nothing of Tattvas is.

2301. There Nandi Alone Is

When the eleven States are thus cognised,
And the Jiva fixes firm in the Jnana Body
There is none but Nandi;
That Being Immutable
Contemplate in order;
Sure believe, you can the Goal reach.

---

[1] Refer also to Mantra 2284, Tantra Nine above.

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12. UNITING AND EXITING

2302. Beyond Kevala, Sakala and Self-Realization States is Suddha Avasta

The Jiva in its primal condition
Is in the Kevala State;
When it mixes with Tattvas
It departs and enters the Sakala State;
Released from there,
It realizes the Self;
When it transcends all the states three[1],
It enters the Jagratatita State;
There it is Pure (Suddha).

2303. Vision of Space

Give up anger (Egoity)
As far as you can;
Direct your thoughts (Godward)
As far as it goes;
If with Lord's Grace
You slumber (in contemplation)
Day and night,
Even mountains will break;
And you shall vision the Space interminable.

13. PURE AVASTA (DEVOID OF MALAS)

In the 41 verses of this chapter (2304-2354), Tirumular reiterates much philosophical, metaphysical and religious material he has mentioned in earlier verses.

2304. Merge in Silence, Senses Withdrawn

Deep in the Well of Silence (Mauna)
Is a turtle—Jiva (with Malas Five withdrawn)
If from Truth you deviate not,
And in (It) merge entire,
You shall indeed live
A thousand years beyond the turtle.

---

[1] The three states here are *kevala*, *sakala*, and Self-Realisation in *jagrat turiya*; or *sat*, *asat*, and *sat/asat*. See also Mantra 2378 below.

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2305. Experience of Higher States Brings Immortality

Air, fire, water, earth and space,
Hari, Rudra, Mahesvara, Brahma and Sadasiva,
They who transcend these elements and Gods five
And into Higher States enter,
Will never death see;
Thoughts none other will they have
Except those of God.

2306. Jiva Son of Siva

Jiva is the son,
All the hoary scriptures thus say;
That they know not
The Jiva indeed is the Son of Hara;
For, without Jiva,
None the Tattvas five times five be.

2307. In Turiya is Bliss Exceeding

Like being born, living, and dying
Are the experiences three
Of Waking, Dreaming and Deep Sleep States;
When Jiva reaches Turiya State,
And there abides,
Exceeding Pure he becomes,
And infinite bliss he enjoys.

2308. From Turiya State No Return to Tattvas

All within him (Jiva),
And he in all without;
Thus if Jiva
The Turiya State experiences,
No more shall it return
To Tattvas six times six;
Divine Knowledge (Bodha)
It will attain,
And so reach Siva-State.

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2309. Yet in Turiya, Karmic Effects Are

Well may you iron
From fire remove;
The iron still retains
The effect of fire (experience);
So too,
Even if sense organs
Are in Turiya State extinguished,
The impure effect of Karmic acts
Will still there be.

2310. In Turiyatita State All Malas Disappear Entire

In the burning state of Jagrat avasta
Diverse are the (Jiva's) experiences;
Give them up, give them up entire;
And with Grace of Nandi
That is Veda embodied,
You shall reach the Atita State
Bereft of Malas;
Then shall you the very Para be.

2311. Relapse Into Sakala State and Redemption by Grace

Those who have reached
The Suddha Atita-State
If to the Sakala State relapse,
Lord's Grace, them leave not;
Still standing close to Lord,
They enjoy not pleasures of world;
And at the end, Samadhi entering,
They in Lord as one unite;
—All these by Grace ultimate.

2312. All Are Acts of Grace

He parted Himself
In halves two;
He created the cluster of Tattvas
That to body pertain;
He let me be into births and places several;
He took me into inert Arul Kevala State,
And there left me,
The Lord in me uniting.

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2313. Power of Grace

The toy whirl of leaves made
The fire wheel of torches made,
The billowy waves of the blue sea,
The curd that stands with the churn
—All these are by some other force moved;
So too, the Jiva pushed by Malas,
Enters hell, heaven and earth
And stands sore troubled;
—All these away vanish
When Grace does descend.

2314. In Jiva-Siva Union All Fade

When that State is attained,
Where the Self becomes Siva,
The Malas, the Pasas diverse,
Gunas and experiences
That arose for the estranged Jiva,
Will all, all, fade,
Even as does the beams of the moon
In the presence of the rising sun.

2315. When Jiva Becomes Pervasive as Siva

Within them,
(Who have attained Siva-State),
There is fire, water and air;
The sun and the moon are there seated;
Hari, Brahma and Rudra
Are also in their heart.

2316. Attain Jnana and Enter Heavenly Home

He who, the elephants of senses five subdues,
Lights the lamp of Jnana
And entering its radiance,
Drives the darkness within;
For him
It is easy
To ascend the Heavenly Home (Siva Loka).

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2317. Dance of Siva Seen Within

The moving breeze
That the Dancing Feet wafts;
The vibrant sound
That the Damaruka drum emits;
The celestial music,
That the chanting Vedas and Agamas produces;
All these in nadis within I experienced.

2318. Self-knowledge is True knowledge

The effect of goodly tapas
In past performed,
Can with knowledge
In present be discerned;
Self-knowledge is knowledge true,
The rest is but knowledge demented.

2319. In Actionless Contemplation Divine Message Comes

To be actionless is Siva's bliss;
They who are actionless
Seek not Siva Yoga;
They who are actionless
Will not in world merge;
Only to them who are actionless
Is the Divine message to be.

2320. In Samadhi Jiva Unites in Siva

They who attain Samadhi
They and He one become;
Sundered will be Malas,
Vanished the Jiva-State;
Their body (as Divine Light)
Will in Siva's World be;
They in Siva unite
Devoid of blemishes eight.

2321. Pedda or Jiva Mukti

At the eternal Feet of Hara,
The Sakti appears;
And as it appears
The interminable darkness

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Of Jiva disappears,
And Light dawns;
And Jiva perseveres incessant
In the way of time-honoured Jnana
And thus reaches the State of Pedda (Jiva) Mukti.

2322. Jiva Knowledge is Doubt-Tossed; Siva Knowledge is Light Divine

As the Sakti aids the Jiva
In Peddha as well as Mukti
Jiva that is doubt-tossed in the first,
Becomes doubt-free in the second;
And in that condition
Sakti grants its divine instrument
Of Jnana to Jiva;
That verily is the abiding Light
That transcends Jiva's flickering light.

2323. By Grace Jiva Becomes Knower

Devoid of knowledge
Are Tattvas thirty and six;
The Self that knows
I know not;
"You shall know,"
Thus blessed Nandi;
Then I knew
That I am the Knower.

2324. Jnana Siva and Jnana Sakti Appeared

He who transformed me into Himself
He, the Lord of Jnana,
The First of Celestials,
The peerless gem's
Light Resplendent;
And She, Sakti-Grace
Of Jnana Pure,
She, the Immaculate
—Them I saw in this fleshy body.

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2325. Love, Jnana, and Bliss of Siva-Sakti

Light and Darkness
Are Parai (Sakti), and the Love within Parai;
Transcend the Self;
Beyond is Love that is Grace;
Transcend the Mala Darkness
Beyond is Light that is Jnana;
Transcend them too;
Then is the Gift that is Siva's-Bliss.

2326. Mahavakyam—Samadhi Jnana Finite

In the Bliss of Grace
That Siva-Sakti confers,
Let Jiva
In final Samadhi enter;
If thus as the end of fleshy body
Jiva realizes the inner awareness,
It shall attain the finite Lordly (Siva) State;
—This, the Word Exalted (Mahavakyam).

2327. Tell Them, Who know and Yet know Not

No use telling
Those who are in ignorance steeped;
No use telling
Those who are in Jnana filled;
Tell only them
Who know and yet know not;
Then will they know
And Self-realize.

2328. Suddhas Reach Mauna State

Espousing,
The Sat, Asat, and Sat-Asat,
The Jiva becomes
The Chit, Achit, and Siva-Chit;
Those that reach that Turiya State
Where neither Suddha (Pure) nor Asuddha (Impure) Maya is,
They verily are the Suddhas (Pure ones);
Transcending the States three, (Sat, Asat and Sat-Asat)
They reach Silence, surpassing.

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2329. Higher knowledge is Beyond Self-Knowledge

By himself Jiva knows not;
Yet is he not without (Higher) knowledge;
The knowledge he himself has
Is Sat-Asat;
When the two as Grace descend
Then he knows himself,
And with Siva one becomes.

2330. Master Tattva-Knowledge and Attain God-Knowledge

Only for them who master
The knowledge of Tattvas, (Tattva-Jnana)
Will the Higher Knowledge (God-knowledge) be;
In that Higher knowledge,
The Self with Siva one becomes;
Then has begun the Bliss of God-knowledge.

2331. Self-knowledge Leads to Jnana-Mudra

When Jiva attains Self-Knowledge,
Then he one with Siva becomes;
The Malas perish;
Birth's cycle ends;
Then will grand Mukti be;
The lustrous light of Jnana;
And the Impress of Divine Knowledge too (Chin Mudra).

2332. Maunis Receive Jnana Mudra

Jnana (Knowledge) is His Form;
Kriya (Action) is His middle part;
Ichcha (Desire) is His life beat;
—Thus is His Aspect
Of the Uncreated Being (Tatpara);
He is as the seed of
The five acts He performs
(Of creation, preservation, dissolution, obfuscation and redemption)
And so,
The Maunis (in silence seated) received
The Mudra (Impress of God-Knowledge) that is Jnana.

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2333. Lord Acts From Within Jiva

For Jiva,
Jnana Sakti gives Knowledge,
Ichcha Sikti gives Desire,
Kriya Sakti gives Action;
All these are subtle;
He who grants these to Jiva
Is Lord Himself,
And not Jiva;
It is Lord that acts from within Jiva.

2334. Siva Acting Through Mayas is Eternal and Beyond

Action, Desire and Jnana of Jivas
With Siva acting within
Are work of Mamaya and Maya (Impure and Pure);
But beyond the Void of Cause-Effect,
Is Siva,
Eternal and of Peace Exceeding (Santa-atita).

2335. Lord Who is Beyond-Beyond is Yet Life of Life

Immanent is He
In Real, the Unreal and all;
He is Lord
That is the Real, Unreal and Real-Unreal,
Beyond, beyond speech is He;
Hasten and realize,
He will be the Life of your life.

2336. Scorch Desires Worldly

Sakti (Ichcha) infuses desires
And harasses Jiva;
Jnana (Sakti) scorches them
And destroys them;
As She who infuses desires into Jiva
Is within,
Do you scorch your worldly desires,
And attain the State Exalted.

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2337. Rid of Malas

They who with Siva unite
Are of Malas Five rid;
They who do not unite thus
Are of dark Malas Five possessed;
Destined are they to be born
On Earth, Heaven and Hell;
None know,
All these from His Grace result.

2338. All Acts Are of Lord's Grace

They who are caught
By forces of Maya twine (Pure and Impure)
Do things according;
They who are caught
By forces of Jnana
Act appropriate;
They who are caught
By forces of world desires
Behave that way;
—All these they do
Are acts of Lord's Grace.

2339. Wealth of Holiness Leads to Union in Siva

They that are possessed of wealth of Holiness
Are not for dark Hell destined;
They that are possessed of wealth of Holiness
Are not for delicious heaven too;
They that are possessed of wealth of Holiness
Depart from Mala's huddle;
They that are possessed of wealth of Holiness
Depart from all things unworthy;
And so Siva become.

2340. Knowledge of What is God's, What is World's Comes from Grace

Ignorant are they
Who do not know
What is God's
And what is World's;
Only they are wise

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Who both these know;
When both these they know,
By His Grace,
They shall of His Grace know;
Both these are.

2341. Grace of Sakti Leads to Siva

As fire and heat
Are Siva and Sakti;
With Him as Substance
She, Jiva's awareness espouses;
Darkness and Light She is;
She pervades too Malas Three;
And then by Light of Grace
She makes Jiva the very Siva.

2342. States of Grace Receiving Differ

As the sun rises,
The lotuses wake;
But some bloom,
And some do not;
That happens
As their differing conditions are;
Even though sun's beams
Alike strike them,
The differing effects
Are result of
Differing states of Grace.

2343. All Forms of Knowledge Proceed From Grace

Bheda (Difference), Abheda (Non-difference)
And Bheda-Abheda (Difference-Non-difference),
Knowledge native,
Knowledge that comes of learning,
And God-Knowledge;
Nada, (Sound)
And the Nada-Beyond-Nada,
(the Nadanta that is Beyond-Beyond Sound)
All these come by Grace of the Holy One.

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2344. Play of Hara's Grace

Like the artificial elephant
On stilt played,
Is the play of Hara's Grace;
With the aid of elements (Tattvas), it sways Jiva,
And makes it dance this way and that,
And consigning it to life and worldly ways,
Infuses the Light of Jnana
And finally plants it (Jiva) in Life of Grace;
All, all, the work of Grace.

2345. When Tattvas Are Transcended, Grace Descends and Union in Siva Takes Place

He, Jiva,
Abandoning Tattvas six times six
Realized the Self;
He the Finite became
And pervaded,
He (Jiva) in them (Tattvas) and they in him;
Yet transcending them
He passed into the Beyond;
And as Grace descends on him
He doubt-free Jnana attained
And Siva became.

2346. Mount the Steed of Sivajnana and Reach God

The love of Holy Feet
That is beyond reach,
By Grace he reaches;
Then by way appropriate journeying,
He rouses the mighty steed of Sivajnana
And mounting it passes beyond,
And so reaching Siva Himself.

2347. The Evolved Souls Who Reached Siva's Grace

Those who reached Siva
Are the Charanars, Siddhas, and Samadhi Yogis,
The Jnanis who in God-Truth stood,
The Anandas who in love adored,
And Nathas—all, blessed of Grace Divine.

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2348. Suddha State Knows No "I" and "He" Difference

They speak of States two,
"I" and "He"
But there is a State
Where "I" and "He" are undifferentiated;
Those who are in the Higher Kevala (inert) State
Will not the difference cognise;
Effacing Self,
And He and Self as one uniting,
Is the State of Suddha (Pure).

2349. Seek Siva Within the Self

The Great souls that realize Siva
That is Self within,
Will seek forth Siva in the Self;
They who do not reach Siva in the Self,
Will reach Siva never.

2350. Go and Seek Siva in the Proper Way

Lament not
That you know Him not;
Go the proper way
And you shall meet Him;
He who as Lights twine (Sakti and Siva)
Creates all,
As one Light in my heart is united.

2351. God is Immanent and Yet Jiva Sees not

One the clay,
Many the pots made of it;
One the Lord,
Immanent in Creation all;
The eyes see things diverse,
But they see not the eyes;
So too is Lord to Jiva.

2352. Think of Siva and Draw Unto Him

Standing within,
He protects the worlds seven;
The good one who in love praises Him,
Close upon Him;

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They who think not of Siva
Loud sob in distress;
How can those
Who centre not their thoughts in Him
Ever, ever reach Him?

2353. Divine Swan Becoming

They who see not the Self within
Will see not the Goal without;
They who see not the Self within
Will incarnate bodies several;
Unite in Lord, the Self effacing;
And in knowledge undifferentiated
You the "Divine Swan" (I-and-He united) became.

2354. Limits of Human Knowledge

When the Lady of Celestials (Sakti)
In Maya stands,
Is it body or soul
That joys in the bliss?
The men who think they know all,
Know not why they are born, and why they die.

14. DAWN OF JNANA

2355. Importance of Self-knowledge

With knowledge of Self
No harm there be;
Without knowledge of Self
Himself His (Jiva) harm be;
When knowledge
That knows the Self dawns,
Yourself Siva becomes,
Worshipped high.

2356. Lord on His Celestial Throne

There on the Throne leonine,
Adored by the mighty Celestials,
Was Siva Seated;
And the lady of tresses exuberant,

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With bangles of conch-shell
And anklets resounding
Sang "Hail My Lord."

2357. Siva's Form is Jnana

I knew not,
Siva's Form is Jnana;
Nandi by His Grace taught me
Siva's Form is Jnana,
I sought Jnana's Form
And in that knowledge
I remained.

2358. Jnana Alone knows Jnana

Jnana has no death, nor birth;
Jnana has ground none but Jnana;
It is Jnana that knows Jnana
Thus they conclude, in the ultimate, Vedas all.

2359. Seat of Jnana Within

Above the flower of the heart, (Visuddha Adhara)
Is a flower of petal sixteen,
There is Jnana Pure,
Sivananda (Siva-Bliss) it is;
When Jnana of Self
In it merged,
Jiva united in Siva
And as one remained.

2360. Lord Blessed Me

To them that firm-fixed Him in thought
As Grace of Sakti
He hastened;
I praised Him;
The lord too appeared
His Golden Form revealing;
I held fast to Him knowing Jiva Jnana,
Then are Anima and other Siddhis;
Nandi thus knew
Jiva Jnana as Siva Jnana.

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2361. Jiva jnana is Siva jnana

Realizing this, adore Him
And through jiva jnana know Siva Jnana;
Thus anima and the rest of the eight siddhis[1] are attained;
Thus did Nandi know Jiva jnana as Siva jnana.

2362. Dividing Line Between Knowledge and Ignorance

"Jnana, Jnana," thus laments this world,
They know not,
Jnana of Jiva is Jnana none; out ignorance;
When Divine Jnana overlays Jiva Jnana,
They both Pure Jnana are;
Thus much is it after all,
Between Knowledge and Ignorance.

2363. Transcend Knowledge and Ignorance and Reach Siva Jnana

Knowledge and Ignorance
Both transcending,
Abandoning senses five,
And immanent becoming,
Himself as Jnana,
And Jnana's pervasiveness
Jiva stands.

2364. Heart of Jnani

The heart of Jnani is Expanse Vast;
The heart of Jnani is Tapas rare;
The heart of Jnani is Lord's abode;
There He stood, in the heart of Jnanis.

---

[1] *Siddhis* are miraculous occult powers that come in the wake of yoga practice. There are eight kinds of siddhis: i) *Anima*—to become as tiny as jiva, which is atomic in size (immanence); ii) *Mahima*—to become as great as infinity; iii) *Garima* —to materialize whole objects (pervasiveness) from diverse fragments; iv) *Laghuma*—to become weightless; v) *Prapti*—to attain all that is wished for; vi) *Prakamyam* —to become all-weight; vii) *Isatvam*—to attain vast regal powers; and viii) *Vasitvam*—to attain powers of total attraction.

For a fuller discussion of the eight siddhis, refer to Tantra Three above.

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2365. Siva Stands Close to Jiva

The Lord He is
Hari, Brahma and Rudra;
He is the Seed
Of the corporeal world;
Distant, and near is He;
He is sugar cane-sweet and ambrosia divine;
Thus He stands close to Jiva.

2366. Know Self and Be With God

All these days,
I knew not the Self;
When I knew the Self,
Nothing else I knew;
When I knew the Self,
He left me not
And within me He enquires
Of my welfare in loving care.

2367. Seek Pure Lamp

The Maya's Lamp is flickering,
It burns and dies;
The Pure Lamp steadily burning;
The body's Lamp within heats;
The Distant Lamp I seek.

2368. Seek God

I seek in directions eight and two,
I seek, in goodness, the Feet of Lord
I sing, "Param is my Refuge"
I unite in Him, in mind's fulness.

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2369. Jiva's Journey to Liberation is Lord's Play

In the Primal Play of Lord
Were Jivas created[1];
Enveloped in mighty Malas were they;
Discarding them,
They realized the Self,
And besought the Feet
Of their hoary Lord;
Thus, they Siva became
With birth no more to be.

15. THE SIX ESSENCES

2370. Six Ends Ultimate

The Essence of Veda (Vedanta)
The Essence of Siddhanta Exalted,
The Essence of Nada (Nadanta),
The Essence of Bodha (Bodhanta),
The Essence of Yoga (Yoganta)
Of branches eight,
The Essence of Kalas (Kalanta)
—These the Essences Six, the Ultimates Finale.

2371. Souls Rid of Malas Will know the Six Essences

The Pure ones of Malas rid
Will the Essences six know;
The Impure ones in Malas bound
Will the Essences Six know not;
They who know not the Essences Six
Will not know Lord,
He that is Beginning and End.

---

[1] Jivas in Saiva Siddhanta philosophy are as eternal as God. By "created," what is meant here is that they were 'activated' from the primordial (*kevala* state) inert condition by Siva acting on Sakti, and given the milieu and instruments for development, such as *thanu* (body), *karana* (organs), *bhuvana* (world), and *bhoga* (experience).

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2372. Essences of Vedanta and Siddhanta

"I am the Supreme One," says Vedanta,
"I shall become the Supreme One," says Siddhanta;
In Turiya State they realize the Self,
And in Siva Yoga they unite in Parapara Sweet;
Rid of Malas
They the Rare Goal attain.

2373. Truth of Siddhanta

Daily living in Para's thought,
Freed from Tattvas
Beginning with the Five (Sound, taste, smell, touch and sight);
Contemplating beyond
Where the Suddha and Asuddha (Mayas) pursue not,
Reaching thus Para that is Lord,
That, verily, is the Truth of Siddhanta.

2374. The Ultimate State in Jiva's Journey

Beyond Brahma, Vishnu and Rudra,
Beyond Maheswara and Sadasiva,
Beyond Para Bindu and Para Nada,
Beyond Tattvas Thirty and Six,
When all these are transcended,
The Jiva is left alone with Siva.

2375. Nadanta Bodhanta States

Jiva transcending
The tribulations of Tattvas
Six times six,
Reaches the Nadanta;
Ascending still beyond,
It encounters darkness of Anava;
When that is dispelled,
The peerless Divine Jnana dawns;
That indeed is Jnana (Bodha)
That Nadanta beyond reached.

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2376. Yoganta State

Seeking Yama and Niyama
And then going beyond
Enter into Samadhi;
There Jiva reaches Para Siva;
And Param becoming
All desires abandoned,
Realizes Upasanta
That verily is the Truth of Yoganta.

2377. Kalanta State

When the goal is Truth of Kalanta,
This then is the way:
Ascend Kalas (five)[1] Nivritti, and the rest
And Medha and the rest ten and six[2];
There encounter Bindu;
In it do merge and vivid know
The Truth of Kalanta.

2378. Five Other Ways Dear to Siva

These paths apart,
There are five other,
That lead to the Light
For them who seek;
Dear like Siva are the Five
—Mantra, Tantra, Serenity (Samadhi Yoga), Upadesa and Jnana.

2379. Tantra, Mantra Upadesa

Beginningless are Agama Vedas
Tantra is to act their way,
Mantras are of the mind and beyond the body;
Upadesa is the teaching of Siva-Jnana.

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[1] These five are in Siva tattvas: *nivirti, prastista, vidya, santi,* and *santyatita.*

[2] The sixteen kalas are: 1) *Medha,* 2) *Arghisa,* 3) *Vida,* 4) *Bindu,* 5) *Artha chandra,* 6) *Nirodpini,* 7) *Nada,* 8) *Nadanta,* 9) *Sakti,* 10) *Vyapini,* 11) *Vyomaupini,* 12) *Ananthai,* 13) *Anathai,* 14) *Anasiruthai,* 15) *Samanai,* and 16) *Unmanai.*

The sixteen kalas within belong to the sixteen saktis in the sixteen-petalled flower of the *visuddhi adhara.* The realization of these 16 kalas is known as '*sodasa kala prasada.*'

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2380. Jnana

The way of Self-Jnana
Is to be one with Siva;
In the Kalanta
Devotional love disappears;
Without speech, without sentience
Jiva becomes Being Great
Like Nandi Himself,
That is beyond speech and thought.

2381. Serenity in Samadhi

In Samadhi Jiva with Siva
One becomes;
In Kalanta, in Nadanta, in Yoganta
And in Bodhanta and Siddhanta
Is Jnana reached
Of Knowledge, the Known and the Knower
One uniting.

2382. The Six Ends Merge in Jnana

In that Jnana, (Divine knowledge)
The Six Antas (ends) merge;
That Jnana (Knowledge) in the knower (Jnani) merges;
When Knowledge in the Knower merges;
Then dawns Mauna (Divine Silence)
That is Siva-Bliss.

2383. Of the Kalai Sixteen

Unmanai Kala ends in the Sixteenth,
Unmanai Kalanta ends beyond in the Seventeenth;
When Unmanai Kala is reached
Then is Nadanta;
Unmanai Kala is verily a goal great.

2384. Lord Revealed Truth of Vedanta-Siddhanta

Having been blessed by Grace of Sakti,
That Siva espoused,
The Holy Nandi, that is Lord of Celestials,
Granted His Feet;
Beckoning me to Him
He revealed the Truth Exalted
Of Vedanta-Siddhanta,
—Him, the Lord, meditate on.

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2385. The Truth of Vedanta-Siddhanta is the Truth of Agamas

To each according to his understanding
The Lord reveals Truth of His Agamas;
Beyond and penetrating
The Prakriti Maya (impure) and Mamaya (pure-impure)
—Is the doctrinal Truth of Vedanta-Siddhanta.

2386. Vedanta and Siddhanta Know No Differences

In the imprint of Vedanta and Siddhanta,
There is difference none;
Bodhanta is Jnana (Divine knowledge);
Yoganta is Jneya (the Known)
Nadanta is Dawning of Bliss
The finale imprint
Is in Silence (Mauna) Immersed-to-be.

From verse 2387 to 2404 Mular discusses the "Tat Tvam Asi" of the Upanishads from various angles, trying to fit the three phrases into Agamic concepts.

2387. Tvampada, Tatpada, Asipada Goals

Vedanta goal transcends
The seven Upadhis (experiences)[1]
(That are the Caused (Kariya);)
Nadanta goal rids of Pasa
And reaches to Tvam-pada State[2]
Beyond are Causal (Karana) Upadhis seven[3];

---

[1] CAUSED (KARIYA) UPADHIS:
1. *Ajnana* (ignorance)
2. *Avarna* (limit)
3. *Vikshepa* (separateness)
4. *Paroksha jnana* (non-perceptible knowledge)
5. *Nityaropa jnana* (delusive knowledge)
6. *Dukkha-nivritti* (release from sorrow)
7. *Ananda* (bliss)

[2] *Thombatha-tvampada*—the two 'I' and 'He' unite in one.

[3] CAUSAL (KARANA) UPADHIS:
1. *Sarvajnatvam*—Total knowledge
2. *Sarvakaranatvam*—Total Causation
3. *Sarva-indriyamitvam*—Total Functioning
4. *Sarvesvaratvam*—Total Lordship
5. *Sarvasrishti* —Total Creation
6. *Sarvasthiti*—Total Preservation
7. *Sarvasankaram*—Total Dissolution

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Above which is Tatpada of Para Real,
That Bodha leads to;
Beyond still is Asipada[1].

2388. Transcendental Nature of Siva

Transcending Universes Seven
And the Beyond
Is the Green Light;
Lord is Light of that Light;
Of yore, He with Parasakti stood;
There He stands lofty, all by Himself,
He, Our Lord.

2389. Lord Engrosses All Existence

Centre on Kundalini in Muladhara
That Guru by his power taught;
Perform acts
That lead to God,
Sing in full His holy praise,
Thus worship Him,
Then shall you meet the Being One
Who, existence interminable, engrosses.

2390. God is One Formless Being

They think not of the Being One,
They think not of the Jiva,
They think not of Karmas two (Good and Bad),
They think not of Mayas two (Pure and Impure);
The One Being within
Stands as Sentience and fosters;
Formless is He,
He supports all.

2391. Siva's Concern For His Devotees

In His devotees is Siva seated;
Into them He brings in
The Saktis that are of Siva,
Then in His mighty Presence they (Saktis) act;
There the devotees remain ever
Immersed in Siva Bliss.

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[1] *Asipada*—I becoming one (One alone).

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2392. Tvam Pada, Tat Pada, Asi Pada (Sayujya)

In the Vedanta Way
The Jiva (Pasu) reaches Tvam Pada State
(The Two—I and He—together are)
Then follows Nadanta the holy State
Where Pasa is rid;
Then follows Bodhanta that reaches to Tatpada State
Where I and He in one union is;
Siva Sayujya is the Goal Beyond
That follows.

2393. Of the Six Ends Vedanta and Siddhanta Alone Show the Path to Siva-Becoming

Siva-Becoming
Is the goal of Vedanta and Siddhanta
The rest four Ends lead not to Siva-Becoming,
—Siva that is Sadasiva—
And so it is that Vedanta and Siddhanta
Are wondrous Ways indeed.

2394. Jivan Mukti in Siddhanta

In Siddhanta is attained
Jivan Mukti (Liberation in this body);
Those who stood in Siddhanta
Have verily reached the Mukti State;
As Siddhanta-Vedanta
Leads to the Goal of Siva-Becoming,
Siddhanta-Vedanta
Is the Path Exalted.

2395. Beyond Jiva Turiya and Para Turiya is Siva Turiya

In the Vedanta-Siddhanta Way
Beyond Siva aspects in Param and in Jiva
Arises the Jnana
In Pure State of Experience (Turiyatita)
That verily is Siva State ultimate;
Only those who in Tapas stood
Realized Siva Truth (Tattva).

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2396. All States are Tattvas or Steps Only to Siva-Sayujya

The Form and Formless States
Are alike Tattvas;
The Bindu, Nada and Sadasiva too
Are Tattvas verily;
So too is Jiva's (Tvam Pada and Tat Pada);
Tattva truly is where Tatpara is in Siva-Sayujya.

2397. Veda and Agama Alike Revealed by God

Veda and Agama alike
Are revelations of God,
That is Truth;
The one is general
The other special;
Their goals two, they say;
Search them both,
For the truly learned,
There is difference none.

2398. Beyond Bliss of Voids is the Bliss of Siva Dance

All transcendental states of bliss
That Jiva experiences
Are, alike, Siva-bliss (Sivanandam);
The Three Higher States of Transcendental Bliss
Are States that come out of the three Voids;
The Bliss that comes of Mudras appropriate
Is the Bliss of Siva's Dance within;
It is the State that fills Soul in rapture.

2399. Kalanta Leads to Siva as Panchantaka

Kalanta and Nadanta
Are Ends (goals) two;
As they are reached
The five Kalas (of Siva Tattva) are attained;
So the Lord that arises there
Is as Panchantaka known;
Thus He spake in Vedas and Agamas.

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2400. Beyond Kalanta Vedanta-Siddhanta Leads to Yoganta and to Dance-Bliss

Wait not for the day
To vision the Five Kalantas;
Take to the Way of
Vedanta-Siddhanta, that one are;
Then will you reach the Yoganta,
And there will you envision the Feet
Of the Eternal Dancer,
That is Siva.

2401. Truth of Vedanta is Jiva Mingling in Siva

Jiva that is eternal
Freed of Malas Five
Passes beyond Tattvas;
There it realizes the Self Eternal;
Then the Primal Mala of Anava
Withers away,
And with that the Tattva-atita State ensues;
There one with Siva becoming is
Like water with milk indistinguishably intermingled;
That, verily, is the Truth of Vedanta.

2402. Tvam-Tat-Asi State is Goal of Vedanta-Siddhanta

Jiva, Para and Siva--the States Exalted
Continuous know;
You then reach the State, Tvam-Tat-Ali;
There, actionless are you;
All Jnana are you;
Thus be merged;
—So says Vedanta-Siddhanta.

2403. Siddhanta Agamas Are Filled With Vedic Wisdom

The mantra in "Soham"
That Vedantins intone
Is but Siva Yoga
That is exalted;
Thus said Siddhanta;
Verily is it apparent
That Agamas are scriptures
With Vedic Wisdom filled.

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2404. Out of Vedas and Agamas Evolved Vedanta-Siddhanta

Two are the scriptures
That Lord Siva
In the Beginning revealed,
—The Primal Vedas and the Perfect Agamas:
The Vedas and Agamas,
In gradualness appropriate
Evolved Vedanta-Siddhanta[1]
That is great, great indeed.

16. PATI-PASU-PASAM NON-DIFFERENCE

2405. Pati, Pasu, and Pasam—All Three Eternal

Beginningless is Jiva that of Knowledge speak
Beginningless is Lord, the source of all Knowledge,
Beginningless is Pasam, that binds Knowledge
When God-Knowledge dawns,
No more will birth be.

2406. When Pasas Leave

Countless are Jivas (Pasu)
From Brahma downward;
Three are the Pasas (bonds)
That bind Jivas;
When bonds of Pasu are sundered,
And Jiva-nature altered,
Jivas will cling to Lord
And never leave Him.

2407. Prayer Takes Jiva to States Beyond Three Pasas

Even with Pasas (three),
Attainments there can be;
Daily contemplate on Jnana
That moves you to the goal ultimate,

---

[1] Mular has coined the phrase "Vedanta-Siddhanta," which, he says, is evolved out of the *Vedas* and *Agamas*. It is apparentt that Mular feels keenly the need for somehow reconciling the Agamic and Vedic systems.

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Unintermittent do pray;
Praying thus,
Yours will be a Light that shall beam
As from a hill-top high.

2408. Why Pasas—To Seek God

He who made the bonds that bind you,
He, Nandi, of spreading matted locks,
In love endearing they (Jnanis) think of;
Thinking, they shrink from Pasas
And Godward seek;
Lo! for this it is why
He placed them (Jivas) in Pasas.

2409. After Pasas Atita Plane

As the poison that has been extracted
No longer ascends the body,
He who the truth of Pasu-Pasa saw and shed them
Will not in them again be,
He stands apart;
He scorches them
In the states of Primal Kevala (inertness)
And living Sakala;
Then enters the Atita Jagrat plane.

2410. To Freedom Eternal From Bondage Eternal

The Lord you seek is Eternal
So too is Jiva and Pasa;
None know the nature of Lord Eternal;
He it is, Nandi,
That granted knowledge
Of Freedom Eternal
From Bondage Eternal
To Saiva Siddhantins that seek Him true.

2411. Pati-Pasu-Pasam Relationship Symbolised in Temple

The Pati (Lord) is the blessed Siva Linga,
The Pasu (Jiva) is the mighty bull in front stands,
The Pasa (Bond) is the altar;
Thus in the temple
The Lord stands
For them that searching see.

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2412. Lord Teaches Truth of Pasu-Pasam

The Lord daily teaches you.
The truth of Pasu-Pasam;
The Lord leads the Way;
To those who realize truth of Pasu-Pasam
The Lord removes entire
The bonds of Pasu-Pasam,
—But Himself stands untouched by Pasu-Pasam.

2413. Lord Placed Pati-Pasu-Pasam Truth in Suddha Saiva Thought

The truth of
Pati, Pasu and Pasam,
The beatitude of Mukti,
The Way of Liberation
From bonds of Pasu-Pasam,
—All these the Great Nandi of Bliss
That wears the crescent moon,
Placed in Suddha Saiva thought,
In praise worthiness surpassing.

2414. The Three Classes of Jivas Created According to Degrees of Knowledge

Everywhere are the three Jivas,
Of knowledge possessed;
The timeless Lord of Divine Knowledge, too,
Is everywhere,
Pervading Jivas three;
And so to each according to his desert,
He created them, three.

2415. How Pasas Arise in the Order of Creation

This the way
The Primal Creation was;
Para,
Acting on Siva-Sakti,
Puts Jivas to Kevala Slumber;
Then, the Unborn Being
Acting on Sukshma (Subtle) Maya
Rouses them to activity;
Finally, the Para,

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Acting on Pure Maya,
Conjoins Malas to Jivas.

2416. Creation Continues

The act of Creation continues;
With the Sukshma Maya that from Para arose
The Five High;
Bindu, Nada, Sakti, and Siva
In the Sukshma also arose the five-faced God
That the Five Acts perform,
(Creation, Preservation, Dissolution, Obfuscation and Redemption)
—He, the Isanan Pure.

2417. Creation Further Continued

Para Siva, Sakti and Nada
Para Bindu, the Five-faced Sadasiva
And Mahesa
And Rudra, Mal and Brahma
-Thus in order were they created,
All by Hara.

2418. Five Acts Eternal

Creation, Preservation, and Dissolution,
(That for Jivas grant rest from birth-and-death whirl)
Obfuscation and Grace
(That redeem Jiva after life below)
These, for Sakala souls He filled;
All these acts Five,
Beginningless His are.

2419. Creation of Tattvas

Tattvas six into six,
He placed in Kundalini
And divided the Maya into categories three
And with the last of them (Prakriti Maya)
Forged the (Tattvic) instruments;
Then were let in the Pasas to Jiva belong
He, the Pati (lord), who apart is.

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2420. Creation of Experiences for Jiva

The Pasu-Pasam thus released,
When it overcomes Jiva
Pati works out his redemption;
And receives him into His Grace,
Having made him experience Karmas two,
He consigns him into hell and heaven;
And as days pass,
Jiva acquires love of God—(Pati-Pasam)
In which am I steeped.

2421. Anava Gives Longing for Pleasures and Maya Supplies Them

In Pasam that binds,
Anava is I-ness;
And possessed of it,
The Jiva longs for Mayaic pleasure experiences;
Then on him descends heavenly Grace;
That indeed the Way
His Holy Feet to reach.

2422. Grace Works Out Purity

Not only is Grace
The means to Lord's Feet,
It is the source too
For desires to end,
And purification to attain;
Even as the cloth's dirt is removed
By earth-dirt (saline earth),
Pati-Pasam Grace works out
Jiva's purity.

2423. Pati-Pasam leads to Pasu-Pati

Jivas that in Pati-Pasam (Arul Pasam) stand,
Reaches the Para State;
Jivas that in Pasu-Pasam stand,
Are but Pasus (in worldly ways);
As Jivas in Pati-Pasam stand,
Attain Para State,
Jivas in Pati-Pasam continuous standing
Verily become Pasu-Pati (Lord of Jivas).

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2424. Siva-Guru Teaches the Four Rishis

The Tapasvins (four)[1] sought of yore
The Way (of Truth) from the Lord;
He, the Gracious One,
Gave them answer by Divine Gesture (Chin mudra);
And as with their hands they held fast to His feet,
They reached the Way of Truth, their Self-realizing.

17. HEAD-AND-FOOT KNOWLEDGE

2425. Feet are Grace; Head is Jnana

Neither head nor foot they know
Miscreants they are;
The Feet the Holy say
Are the Grace of Sakti;
The Head the Holy say
Is Jnana
That with First Cause unites;
When to Jiva the Feet of Grace
Shows the Head of Jnana
Then shall Liberation be.

2426. Head and Feet Are Within

They know not
The Head and Foot (of Lord) is within body,
The Head is in Sahasrara (Cranium)
The Foot in Muladhara;
Those who visioned thus in the Yogic way,
Remained in Prayer
Their heads bowed at Lord's feet.

---

[1] Sanak, Sanatana, Sanatkumara, Sanantana—these are the four holy rishis, said to be the spiritual sons of Brahma, who sought of Siva the truth of holy wisdom. Siva sitting under the wild banyan tree as Guru Dakshinamurthi, facing southward, taught them the Divine Truth by *chin-mudra* (gesture of jnana) in silence. Dakshinamurthi is held as the Supreme Siva Guru. Also see the Prologue.

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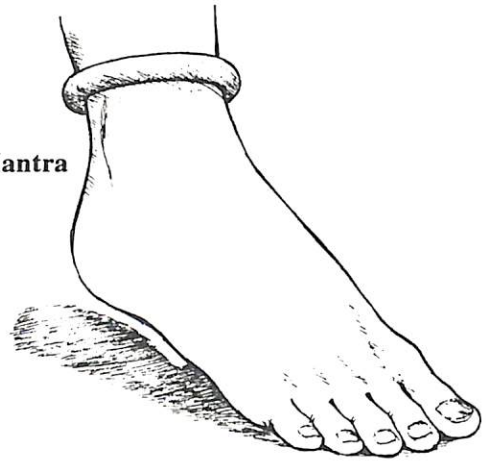
2427. Greatness of Feet

He stood, heaven and earth encompassing,
That the mighty Asuras and Devas
May redemption know;
He who created this world
Is the Great Nandi;
His Feet, on my head, I bore.

2428. Only By God's Grace Jiva Can know Him

Within my thoughts
Are my Father's Holy Feet;
At my Father's Holy Feet;
Are my thoughts centred
If my Father knows me not,
Neither will I my Father know.



2429. Lord Gave Jnana and Mantra

Beyond, beyond the Light
That defies description,
Is the place where
My loving Lord abides;
He showed me the Light (Jnana)
That is beyond thought;
He taught me the Mantra
That is beyond words;
His Holy Feet, adoring I stood.

2430. Wait and Pray; Lord Will Come to You

The Lord's Holy Feet
In your thoughts hold;
His flower-like Feet
In wisdom adore;
The Lord who carries Sakti on His body
With Ganga muffled in his russet matted locks
Will in time your salvation grant;
Do wait and pray.

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2431. Grace is Granted According to Degree of Devotion

In the thoughts of those
Who hold Him steadfast,
Firm He stood, His Feet planted;
—He the Lord of Celestials;
Those who thought not of Him,
He shunned;
To each according to his devotion
He His Grace grants.

2432. Go the Intense Way and Behold Lord's Feet Even Today

One the heart's lotus,
Three the radiant flowers,
Two the Father's Feet within;
Those who can discipline the body
In Yogic Kundalini Way
May well behold Him,
Even this day.

2433. Grace Leads to Holy State

Firm He planted His Feet on my head;
My fetters into fragments broke;
My heart's impurities were entire cleansed;
Milky-white pure it became;
The Lord then sought
To take me into His Fold;
What more can I say
Of my Holy State?

2434. God's Love For Man

The Lord loves Jivas as His children;
Well may they wallow in dirt and blemish;
He removes them and mends their ways;
Thus is God's love for Man;
To each according to his deeds
In compassion He bestows His care.

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18. THREE BLEMISHES

2435. The Truly Liberated

Three the blemishes
That harass Jiva alike,
And in darkness enveloped
He lies in stupor;
They who are from them liberated
Are the truly liberated;
Others, entangled in them,
Surely perish.

2436. Experiences in Liberation

Lust, anger and ignorance
I subdued;
And I waxed strong;
An ethereal bliss suffused me;
As though I was within the sound of "Aum"
Of a chiming bell, swinging struck.

19. THREE STATES (PADAS) OF REALIZATION

2437. The Three States Lead to Siva-Becoming

Tvam-Padam, Tat-Padam and Asi-Padam
He who has these three states of liberation attained,
Has verily become Para-Para Himself;
No more birth shall be for him;
And when he departs
He shall indeed Siva be.

2438. Tvam-Pada is Beyond Nadanta State

Aim at Bodha State;
Discard elements and their diversities
(That Tattvas are composed of);
And the ninety and six instruments of experience;
Transcend Nadanta State of glory;
Ascend beyond;
There indeed is the Tvam-Pada State,
The Truth Vedas speak of.

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2439. Siva is Beyond the Three Padas

Beyond the States of Tvam-Pada and Tat-Pada
In the state of Asipada, Sakti wondrous stands:
But Siva remains still beyond,
Beyond the reach of speech
In unimaginable immanence
In all, in all.

2440. Asi-Pada Experience

When Jiva and Para
Reach Asi-Pada State
And in pervasive Siva merge,
Then as sweetness compounded
Of milk, honey, and ambrosia
Will He in the Silence agreeable appear.

2441. Tvam-Tat-Asi

In States, Tvam-Pada, Tat-Pada and Asi-Pada
Jiva stands as Jiva, Para and Siva
In order respective;
Beyond them is the Svarupa Mahavakya (Supreme Word Manifest)
(Tvam-Tat-Asi);
Revealing that Truth,
Nandi accepted me in His Grace.

2442. Yoga Way Also Leads to the Three States

Even some who know not the letters Fifty
Reach the States three above said;
They did by (directing) their breath in Yogic Way
Into Para;
Thus with Siva they one became.

2443. Turiyatita Experience

Transcending even thought of God
Is Atita State;
The sense organs (Indriyas) no more cognise
The Sound and the rest;
Pervasive Jiva becomes;
The Malas three, the Karmas two, the Jiva one,
The experiences (Avasthais) Five,
All these subside;

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Thus subsiding, the Beginningless One wakes
Into the Turiyatita Jagrat State.

2444. Experiences in Para Turiya

Beyond the Jagrat (waking) in Paraturiya State
Is the Dream State within
That leads to Upasantha;
In the Sushupti State (of Para Turiya)
And in Turiya within Para Turiya
Is Siva reached;
Then indeed is Asi-Pada attained.

20. THREE PARAS

2445. Parallel Yoga Way

In the encircling Spheres Three[1] within me,
The Primal Lord appears;
I reached Him and was in bliss immersed:
I clung to the tender vine of Kundalini Sakti
That she, Her Grace may shower.

2446. Lord Appears in Love in Para Turiya

The Expanse vast of Para
As divine dance arena extended,
Nandi there appeared
And stood and filled;
When He came in tender love
As cow that yearns for calf,
Beaming was Jiva,
As lamp upon hill-top placed.

2447. Beyond Para is Parasiva

Beyond Tattvas six times six
Is that Para;
When the unarticulated mantra
Is in Silence chanted,
Then appears Siva Para,
That is still above;

---

[1] Fire, sun and moon mandalas.

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He is the God
Of whom Vedas speak;
Then shall Divine Rapture well up in you;
Do foster it, and enlarge.

2448. Seek Lord in Intense Divine Desire and Become Siva

Shedding desires (worldly)
In intense (Divine) desire seek Him;
Yours shall be the Heavenly Kingdom of God (Param);
When you in intense (Divine) desire seek Him,
Shorn of desires (worldly),
Then shall the Knowledge of God be;
Only those who in intense (Divine) desire seek Him,
Bereft of desires (worldly),
Will (Param Param) Siva become.

2449. Pati-Pasam Leads to Para, Para Siva and Para Siva-Ananda

Cherish Pati-Pasam (God-love)
That is holy beyond holiness;
Then shall the transcendental Para be;
And then beyond Parasiva reached be;
Then shall the transcendental Siva Bliss (Parasivananda) be;
Jiva Becoming Siva is indeed Knowledge Divine.

2450. Beyond Kalanta is Tat-Para State (God-Union and Not God-Becoming Yet)

Transcend Kalas Five[1]
In the Waking State (of Turiya) appear;
Reach the lonely State of Higher Kevala (inertness)
And there solitary be;
Bereft of sentience,
Ardent enter the (Turiya) atita[2] State:
Then shall you the very Tat-Para be.

---

[1] *Nivirtti, prathista, vidya, santi, santiatita.* They belong to the sphere of Siva tattvas. See also Mantra 2377 n.

[2] One in God-union.

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2451. In Tat-Para Union is Aum

The Purity State
That Self-Realization brought,
The Expansive State within it,
The Malas that affected Jiva before
All these passing,
Seek the Para-atita State
Where the Tatpara and the time-bound Jiva that Para became
Commingle into one letter
That with "A" begins—"Aum."

21. ATTRIBUTES OF PARA

2452. Para Jiva that had Become Tat-Para, Jiva, Now Merges in Siva Himself

He, Nandi, is within Atita
And Beyond it;
He, Jiva that had Para-Jiva become
Is within Atita
Yet Jnana (Full) without;
The Para Jiva attaining Jnana
And rid of dark Ignorance
Will with God (Pati) One be.

2453. Nature of Pati

The Pati (Lord) has
Neither Beginning nor End;
He is Divine Light Resplendent;
He is seen and yet unseen;
Those who attain Jnana
Of that Para
Are Holy indeed.

2454. He Dances in Space and Lurks Inside the Deep Well of Pranava

Transcending Turiya
And entering Turiyatita,
Is the endless Space;
There vision the mighty Lord
That dances eternal;

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They who can peer
Into the deep well of Pranava (Aum) within,
And glimpse Him
Will no more birth have.

2455. Jiva's Purification

In contact with colour red
White, too, becomes red;
Unto it it is,
When Jiva purified (white)
Reaches Siva (that is red);
In Jnana's Void
That absorbs universes so unreal,
Siva stands high aloft
As a flag planted on Meru Montain top.

2456. Lord Accepts Jiva in His Grace

Faded have they,
Kalas and other Tattvas (below);
Sundered were they,
The Mayas two, left behind;
And after taking me into the baptismal font of Jnana,
He made me in Him unite;
Dispelling my fears
He accepted me in His Grace,
He, Nandi Holy.

2457. After Self-Realization is the Light Where No Self is

"Realize the Self,"
—So taught my Nandi;
When I realized the Self,
He placed me in place where the Self is unknown;
There the Light-Form arose,
And He granted me Himself,
Tat-Para I became.

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2458. Siva's Immanence and Transcendence

Expanding and contracting,
Earth, water, space and wind,
Sun and Moon,
Pervasive and immanent,
Hara stood;
Supporting the firmament vast.

2459. Sakti Manifestations

From Sat (Siva) arose of Herself, Sakti,
In that State She as Tat-Parai stands;
In the Ichcha (Desire) State
She Para's Form material is;
Then Jnana Sakti and other forms
She assumes;
Thus acting in love surpassing
She daily, daily moves this world.

2460. Bindu Sakti Imparts Power to Cognitive Organs

From within Parai
Expanded Bindu Sakti;
From above descending, to here below,
It imparted sentience to the cognitive Organs four,
—This the story of Jivas,
That inherent no sentience has.

2461. Maya, Little Light Leading to Great Light

Then separate arose Maya from Parai
And the Caused Tattvas and experiences six
The body is an heir to;
Feeling, breathing, eating, and sleeping
Are all enjoyments that Maya gives;
She is the little light within
That kindles the Great Light to reach.

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2462. Lord is Splendorous Light in the Space Beyond

The Primal Lord that is Tat-Para
Is Light Resplendent;
He is Chit-Para, (Divine Jnana filled)
He is the Divine Sentience
That engrosses universe;
Enter in the Splendorous Light,
In the Space that is beyond words,
No more is there anything to compare.

2463. Risk to Suddha State Even in Turiyatita

The hoary scriptures say,
The expanding Space is His Body;
He wears the crescent moon;
Even after reaching the Turiyatita State,
If Jiva a victim to Causal Experiences (of Suddha Maya) falls.
He will Suddha (Pure) per se not be,
If thou ask me.

2464. Pervasive Sakti is Pervasive Siva's Form

Space, air, fire, water and earth
He pervasive fills
He is Tat-Para of love infinite;
Sakti that is manifested
In space, air, fire, water and earth
Is but of His Form Divine.

2465. Contemplate in Yogic Way

To the Yogis of intense Tapas,
Contemplating on Mystic Meru Mount;
In the radiant Sphere within,
In their rare Tapas
Siva's Grace, of itself, appears;
Move not from this way;
There is none other too.

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22. THREE TURIYAS

2466. Three Turiyas, Jiva, Para and Siva; and Their Respective Reaches Tvam Pada, Tat Pada and Asi Pada

The Turiya beyond (in Jagrat)
Waking, Dreaming and Deep Sleep States
Is Jiva Turiya;
The Turiya beyond
The Waking, Dreaming and Deep Sleep States (in the Jiva Turiya State)
Is Para Turiya;
The Turiya further beyond (in the Para Turiya State)
Is Siva Turiya;
In these are reached
Tvam, Tat and Asi States respective.

2467. States of Consciousness in the Three Turiyas

In Jiva Turiya of Waking State
Is Tvam-Pada;
The end of Jiva Turiya is the beginning of Para Turiya Jagrat;
At the end of Para Turiya
Is Para Pada (Tat-Pada);
Three steps beyond,
In the fourth, is Siva Turiya (Asi Pada).

2468. Ten States of Consciousness in All —In the Three Turiyas

The four states of Jiva Turiya[1]
And the four states of Para Turiya
And the four states-of Siva Turiya
As the end of one Turiya is the beginning state of next,
They really are states Ten.

---

[1] *Jiva* or *Jagrat Turiya*
1. Jagra, 2. Svapna, 3. Sushupti, 4. Turiya
Para Turiya
5. Jiva turiya jagra, 6. Jiva turiya svapna, 7. Jiva turiya sushupti, 8. Jiva turiya turiya;
Siva Turiya
9. Para turiya jagrat, 10. Para turiya svapna, 11. Para turiya sushupti, 12. Para turiya turiya
States 4 & 5 merge into one state. Similarly states 8 and 9 merge into one state. Thus they become ten avastas—the turiya of one state being the jagrat of the next.

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2469. At the End of Ten is Union in Para Para

The Ten States are in the Turiyas Three;
Them as Ends, you proceed;
At the Final End is identity with Para Para
Connecting the States in the middle two each.
(Jiva Turiya and Para Turiya Jagrat into one
And Para Turiya Turiya and Siva Turiya Jagrat into one.)

2470. If You Cannot Reach Turiya Land, Persevere Still

Reach the Turiya Land, and be there;
If you cannot reach it
Think of Lord in the Way scriptures speak of,
You shall reach the Truth
That is beyond beyond words.

2471. The Holy Way

Become Knowledge;
Away with Tattvas six times six
That Asat (unreal) are;
Crush the crowding Maya
With Lord's Grace;
Then will be the Divine Grace abiding;
That way, the holy, ones knew.

2472. From Jiva Turiya to Para Turiya

The Fourth State of Jagrat
Is Turiya (Jiva Turiya);
There Jiva attains Tvam-Pada;
The Karmas end;
Again, commencing from Jiva Turiya
Is the Jagrat State in Para Turiya;
Reach Turiya in Para Turiya State,
There indeed is Tat-Pada State.

2473. On to the Third Turiya

As you reached Tvam-Pada and Tat-Pada,
So now enter the third Turiya State (Siva Turiya)
At its end is the Divine Light (Asi-Pada)
The Super-Subtlety (Suksma) that words can conceive not;
Beyond is Siva
Who as Nandi accepted me into His Grace.

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23. THREE MUKTIS

2474. The Three Muktis Are Direct Experiences With Siva-Form

Jiva-Mukti is the Atita (Beyond Consciousness State);
Para-Mukti is Upasanta (Divine Peace);
Siva-Mukti is Ananda (Divine Bliss);
All three are Svarupa Muktis
That from Nadanta branch
Where Pranava (Aum) as letters Three (A, U, M) are.

2475. Mukti is the Goal of Being One With Siva

They know not the goal of birth,
The Jiva who knows it
Will in Grace be;
Nothing here to be in home or outside,
Thus renouncing all,
Be one with Siva
That verily is Mukti.

2476. Way of So-Ham

Siva Becoming,
The Malas triple perishing,
The Gunas triple perishing,
The Muktis triple attaining,
One with Tattvas uniting
That the way of "So-ham" is;
Unto those who follow this Way
The Immaculate Siva Himself reveals.

2477. All Attainments, Work of Lord

Siddhi and Mukti,
And Suddhi that is Siva Pure,
And Sakti of Pure Bliss,
That extinguishes the Fires Three;
And the Samadhi Exalted
—All these the work of Divine Lord
Who thine bonds sunders.

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24 TRIPLE SVARUPA

2478. Beyond Triple Muktis is God

As you ascend,
Attenuate Malas Five
And espouse "So-ham"
That is Jnana filled;
And be liberated
Attaining Svarupa Mukti triple;
And in the End,
Vision Truth of Para (Siva) Eternal.

2479. Light in the Three Mansions

Three the Mansions
Three that reside there
In the Three merge the thirty-six (Tattvas)
The Light that rises from within the Three
May well the Jiva vision;
Then ended will birth's cycle be
That endless was.

2480. Lord's Vastness

The worlds tumbled,
The aeons passed,
The three Lights,
Sun, Moon and Fire
One became;
All in Benevolent Lord merged;
Who knows His vastness and greatness!

2481. God's Multiple Forms

The Primal One, the indivisible Great
Himself into several divided;
As Form, Formless and Form-Formless,
And as Guru, and as Sakti-Lord
In Forms numerous
He immanent in Jivas became
And transcendent too.

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2482. Jiva Shines in Triple Mukti

In Triple Mukti Jiva receives Light Divine
With light and brilliance infused,
The crystal as a gem shines;
Like it is Jiva
When he attains Muktis Three
And Grace of Sakti Divine;
Hold to the Feet of Nandi
Who all these Graces ordained.

2483. Beyond Triple Mukti is Mudra of Jnana

With crystalline hue and radiant brilliance,
The Lord stands as a gem of purest ray serene;
Seek Him and reach the Mukti State Three;
Beyond is Void that defies speech,
There contemplate on Aum in Silence;
In that Mudra of Jnana
The final Grace is.

2484. Kundalini Yoga

He is the Light within the heart's crimson lotus;
If the Crimson Lotus within, Nada you reached,
You shall wake Kundalini Sakti;
And closing Muladhara where She imprisoned is,
Ascend upward (through Sushumna in Yogic breathing)
And open wide the gate above at cranium top.

25. MUKKARANAM

2485. Jiva, Para and Siva Are One in Three Places

One person in places three functions
Yet may be as three different appear;
Like this
Are Jiva, Para and Siva;
One are they
But in different places appear.

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2486. How to Reach Siva State

Brighten the light within
To merge in the Light (without);
Through Sound potency in "Aum"
Rouse Prana breath within
To merge in the breath without (Cosmic Life);
Coursing it appropriate upward,
Merge the space within into Space without;
Clear shall you the Siva-State vision.

2487. Unmani Sakti Takes Over

He ended the pulsations of Karanas
By a sleight of hand, as it were—My Nandi
As the lovely Manonmani (Sakti) left,
Unmani (Sakti) no less lovely entered,
Do take to Her in Samadhi inward.

26. THREE SPACES AND TVAM-TAT-ASI

2488. Tvam-Tat-Asi

Tvam-Pada, Tat-Pada and Asi-Pada,
All three states in Turiya arose;
In all three states one of Three stands
—Jiva, Para and Siva in order respective—
Together are they known
By the expression compounded,
That is, Tvam-Tat-Asi (Maha Vakyam).

2489. Siva Appears Beyond Tvam-Tat-Asi

In the Three States Tvam Tat and Asi
Are the time-honoured Malas Three—Kamiya and the rest;
In the Three States Tvam Tat and Asi
Are the time-honored Gunas Three—Tamas and the rest;
When these Malas and Gunas are seared,
Siva appears;
And as He appears, they fleet away,
As does darkness before moon's beam.

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2490 Tvam-Tat-Asi Becomes Tat-Tvam-Asi

Attain the State of Tvam-Tat-Asi
Through coursing breath (in Yogic Way)
Consider it as the Tenth State of (Turiya) experience;
Endless is that Experience:
Alter that expression so
That Siva (Tat) stands first
(That is Tat-Tvam-Asi, or Tatvamasi)
Thus meditate on it and ascend.

2491. As Tatvamasi, Practise Yoga

Thus altering the expression
Into Tatvamasi with Siva (Tat) first
Fix your thought on bliss of Svarupa;
And gently hold to your heart
The Pranava mantra (that is "Aum");
When Jiva thus practises Yoga
He realizes Truth
And stands, in Grace accepted.

2492. Tvam-Tat-Asi is Celestial Vakya

Tvam-Pada arises in Maya (Sakti)
Tat-Pada in comely Parai (Sakti)
Asi-Pada leads to Santhi (Kala)
That Vakya (expression) is verily of Celestials,
Tvam-Tat-Asi by Yogic breathing attained.

2493. Jiva in Different Places and Times

Deva Datta[1] is one and same person;
But through time and place he different appears;
Like it,
If Jiva transcends time and place,
He and Siva one becomes (So-ham)
In Tvam-Tat-Asi,
Jiva in body one with Primal Cause is;
Attaining True Jnana
Jiva becomes Para Siva.

---

[1] Deva Datta is a fictional name used in Vedanta literature to illustrate how the individual remains the same, though time and place states may differ. Deva Datta was a bachelor in Benares, a householder in Chidambaram, and a sannyasin in Madurai—all one and the same person in different places.

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2494. The Three Turiyas in the Three Letters A, U, M (Aum)

The Gunas Three, Tamas and the rest,
The Malas Three, Kamiya and the rest,
No more are;
A, U and the consonant M,
In those letters Three are Turiya Three
All these are of Tvam-Tat-Asi, forsooth.

27. THREE SPACES

2495. Beyond Three Spaces—Maya, Bodha and Upasanta

Experiencing the seven Caused States
The Maya Space is left behind;
Experiencing the seven Causal States
The Bodha Space is left behind;
Experiencing and sundering the Cause-Caused States (above)
The Upasanta Space is left behind;
Then alone is End Finale.

2496. Tat-Tvam-Asi End of Spaces Three

The Maya Space is of Jiva;
The Bodha (Vyoma) Space is of Para;
The Upasanta Space (Vyapta) is
Where Jiva one with Siva-Sakti is;
All three Spaces are of Pure Manifestness (Svarupa)
—The End of Tvam-Tat-Asi that is Tat-Tvam-Asi.

2497. Lord is in the Space Beyond the Three Spaces

Of Himself, daily,
Nandi that rides the bull
Blesses you,
With impediment none;
And when I reach His Feet,
I cross the Space,
And in that Space
That imagination transcends
I merge.

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2498. Paraparam is a Wondrous Land

That Space where Turiyas merge
Defies description
They call it Paramparam;
Thus they say who know not;
As Paramparam they worship it;
Who knows, what wondrous Land it is!

2499. Import of Si-Va-Ya-Na-Ma

The Tattvas six times six left,
And Malas, Anava and Maya devoid,
Denoted by letters "Na" and "Ma"
Parai to Jiva ("Ya") Her Grace granting,
Into Paran ("Va," Sakti and "Si," Siva) makes it merge,
That indeed is "Si Va Ya Na Ma" (the Five-letter mantra).

2500. Beyond Thought and Form is Truth

For them who realized Truth
That Thought is Form and Form is Thought,
For them is no descent, no ascent, no Void.
Neither Thought, nor Form.

28. CAUSED-CAUSAL EXPERIENCES

2501. Transcend All Experiences, Caused and Causal

When Caused Experiences Seven of Jiva
And Causal Experiences Seven of Para Leave,
Cause and Caused Difference vanish,
Then Jiva becomes Siva for sure.

2502. Final Goal is in Sushupti—Beyond Experiences

Without Caused Experiences six times six leaving,
Without Jagrat, Svapna and other states of Turiya
Jagrat Waking leaving,
Without entering that Sushupti State
That is beyond Tattvas six times six,
What avails it
If of Tvam Pada Jiva speaks?
He on earth will never, never,
The Final Goal reach.

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2503. Interpretation of A-U-M (Aum) and Si-Va-Ya

Letter A is Jiva; U is Para; M is Siva;
In the three States of Mukti;
Si is Siva, Va is Para; Ya is Jiva
Thus the Mantras "Aum" and "Sivaya" are as one interpreted.

2504. Anava (I-ness) leaves only By Grace

As Life of life,
Interminable and imperishable
Beyond travails of Causal Experiences
And Caused Experience opposite,
Is Isa (Siva) vibrant;
Without His Grace abounding,
Anava that makes Jiva tremble
Never, never, leaves.

2505. Paraparan is in Space Beyond Experienced

Immanent is Jiva in Caused Experiences Seven,
Immanent is Parasiva in Causal Experiences Seven;
In the Void that defies Cause-Caused description,
Beyond Thought and Word,
Is Paraparan.

29. UPASANTAM

2506. Seeds Four

Seed of Mukti is Knowledge of Primal One;
Seed of Bhakt is intense adoration meek;
Seed of Siddhi is Self, Siva-Para Becoming;
Seed of Sakti is State of Upasanta.

2507. When Upasanta is

The Seven Caused Experiences lie latent in Maya;
The Seven Causal Experiences lie latent in Space;
When Cause-Caused experiences disappear,
Then is pervasive Upasanta.

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2508. Upasanta in Siva Turiya

In (Jagrat) Turiya is Jiva's purification of Self (Atma Suddhi)
In Turiya of the Jagratatita (Para Turiya)
Is Vision of Param;
That extending into Siva Turiya
Is Upasanta pervasive.

2509. Beyond Jiva Turiya and Para Turiya is Upasanta

Removing Anava within,
Entwined with Tattvas six times six,
And realizing Self-knowledge,
—These acts of purification
To Jagrat-Turiya (Jiva Turiya) State belongs;
The Grace of Guru Param dawns
In the Jagratatita Turiya (Para Turiya)
That defies speech;
When that is crossed and Siva Turya is reached,
Then is Upasanta pervasive.

2510. Upasanta State—The Tenth State

Entering into Upasanta experience,
Jiva becomes Siva;
There immersed in Siva-Bliss
Jiva into Siva merges;
Enjoying that Bliss experience
It abides constant there;
That Experience engrosses
All the ten of Jiva
(From Jagrat Upwards to Siva Turiya).

2511. Shore Beyond

Merged in One with Sakti and Siva,
As cool waters into wavy sea
And realizing Truth of Holy Word,
That is ambrosial sweet
Jiva reaches the Shore Beyond
That indeed defies speech.

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30. REFRAINING FROM VAIN SPEECH

2512. You Can See Lord Only if You Hold Him in Your Heart

"I shall smite the hare in the moon"
Thus saying
A man unsheaths his jewelled sword;
Like him are they
Who say,
"We the blue-throated Lord will see,
We know the Way;"
Such shall never see,
As in their hearts they hold Him not.

2513. Lord is Remote and Near

The black-footed Garuda bird
Across the sky passes;
The black-hued serpent in deep well dies;
Stop bragging of your greatness, O heart!
Be like the river
That into the wavy ocean merges.

2514. Perform Tapas

If you seek your enemies (Malas) to perish,
Why fight at the Gate of Birth?
Silly heroism indeed!
If suitable the Tapas of holy ones are,
He, who all gifts gives,
Will with Celestials seat them.

2515. Seek and Be in Bliss

Be not in contentions lost;
Our Lord pervades worlds all
He is Siva—
Thus you hold;
Then the very Heavenly Hosts Eighteen[1]
Will worship at your feet;
Seek Him, seek Him;
You shall in bliss be.

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[1] The eighteen heavenly hosts consist of super-normal beings. They are:
1. Devas (Amaras), 2. Siddhars, 3. Asuras, 4. Daityas, 5. Garudas, 6. Kinnaras, 7. Niruthas, 8. Kimpurushas, 9. Gandharvas, 10. Yakshas, 11. Vinjayas, 12. Bhutas, 13. Pisasas, 14. Antaras, 15. Munivas, 16. Uragas, 17. Akasavasis, 18. Bhoga Bhumidars.

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2516. Contemplate on Him

The Lord who is dearer than dearest life in me,
The Pure One who is brighter than purest gold
The Great One, in all life, unvarying glows,
On Him contemplate, in ways appropriate.

2517. Adore Him in All Ways

Standing, sitting and prostrating
Well may you, the Pure One adore;
Though learned you be,
Do conquer your Senses Five,
And quick sunder contending Pasas;
Thus seek Him and know Him,
He in you one will be.

2518. He is Pervasive Knowledge

My Father, My Lord
As subtle knowledge He stood;
As pervasive knowledge, engrossing
The Seven Worlds, too, He stood;
He knows melodies all;
Sing His praise,
The Celestials will you in endearment hold.

2519. Think of Him Continuously

He whom even Celestials know not,
Think of Him, in the waking dawn,
Continuous think of Him morn, noon and eventide
If thus you persevere,
You shall become the very Paraparam.

2520. He is of Infinite Grace

As One He pervades the seven worlds all,
He, of yore, His Grace on Jiva conferred;
He, Lord of Grace Infinite;
Goodly is He in Jnana
Of the holy ones of constant heart;
He who is festooned in flower unfading,
He, the Famed One.

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2521. Witness Dance of Siva

"Hail, my Father! Hail His golden Feet!"
Thus I praised;
And as I praised,
The radiant lamp
Of life within sparkled;
And then I heard the bewitching sound,
That my body in rapture immersed;
And Lo! there was His Dance!

2522. God Vision in Yoga Way

I sought my Nandi within
And there I met Him;
They seek Him not within their hearts,
And so know Him not;
In yogic way I entered within
And ascended Adharas;
And eyes closed in trance
I saw His Form Divine,
And the Seven Worlds too.

2523. Vision of Lord Within

I behold the Little Mount within
In it was Divine Glory,
Abiding Jnana and nectar sweet
For them that realize Him in (love) unfaltering,
He creates the very Heaven within:
He, the Compassionate One.

2524. State of Quiescence

Of Wisdom infinite,
The Tapasvins great in wisdom stood,
Pure as moon's rays they beam;
In Transcendental bliss they are;
Themselves Divine Jnana becoming,
They encompassed in Consciousness
The Universe Cosmic;
And entering Upasanta
They freed themselves of Malas,
And State of Quiescence reached.

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2525. Siva Siddha State

They abandoned Muktis three as vain;
They dispelled enticing darkness of Pasa,
They rid themselves of Anava,
They transcended "I" and "mine" consciousness,
They in constancy remained,
They, verily, are Siva Siddhas.

2526. Siddhas Are Like Sadasiva Himself

Siddhas are those who Siva saw;
Soaked in Suddha-Asuddha,
Yet soaked are not;
Muktas are they,
And source of Mukti, too, are they;
Possessed are they of Muladhara prowess
Alike are they unto Sadasiva.

31. EXPERIENCE IN THE EIGHT-PETALLED SPHERE

2527. Gods in the Eight Cardinal Points of Earth[1]

Indra, Agni, Yama and Nrudi
Varunda, Vayu, Kubera, and Isanana
They (gods) in order according
Filled the cardinal directions eight.

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[1] The eight gods of the cardinal points of earth are enumerated to indicate that they are all seated within the eight-petalled lotus in the cranium—the micrososm in the macrocosm. They are: 1. Indra—god of the Eastern quarter.
2. Agni—god of the South Eastern quarter.
3. Yama—god of the Southern quarter.
4. Nruti—god of the South Western quarter.
5. Varuna—god of the Western quarter.
6. Vayu—god of North Western quarter.
7. Kubera—god of the Northern quarter.
8. Isanana—god of the North Eastern quarter.

In most books dealing with kundalini yoga, the flower in sahasrara is usually pictured as a thousand-petalled lotus. Hence the name, sahasrara (thousand lotused). Tirumular however, visions it as an eight-petalled lotus. The term sahasrara, however, is used in the translation for convenience of understanding only. As it is not a center (chakra or adhara), Tirumular only refers to the experiences in the eight-petalled lotus or the cranium. The region usually referred to as sahasrara is indicated by Tirumular as Mount Meru (in the cranium).

For a different presentation of the petals in the adharas and for the number of adharas, refer to *The Serpent Power*, by Sir John Woodroffe.

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2528. The Eight Petalled Lotus in Sahasrara

In the Maya-Land of body,
Is the Flower of petals eight (pointing to directions eight)
Through the lean stalk of Sushumna,
Contemplate on its radiance,
And ascend upward;
Redeemed are you then.

2529. How the Eight Petalled Lotus Opens

Three the lotus buds there;
Into the three He sends His rays
That Light spreading,
The eight-petalled bloom within opens;
Into them
If the rays of Petals Two (Ajna) penetrates,
This body, into a (heavenly) dream blossoms.

2530. Siva-Sakti in Eight-Petalled Lotus

The six streams (of Adharas)
Into one Pond flow;
Thus in Way subtle
Into Siva-State penetrate;
There indeed is the Precious Truth,
Himself with Sakti stands,
—She of bouncing breasts and tender vine form.

2531. He Blooms Within Petals Eight

The Primal One stood,
As directions eight,
Mountains eight,
Gods eight
And Forms eight;
Reach Him,
Who fills within
From eight to four petalled centre;
He Who blooms within petals eight.

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2532. Centres Beyond Seventh are Formless States

The Centres Seven are of Form (Svarupa) possessed;
Transcend them;
And beyond in Eighth is Param;
In Ninth is Paraparam, that is Void;
The exalted Tenth is State of Oneness
Where Anava is finally shed.

2533. God is Timeless Eternity

He lasts through aeons countless;
He is the Sun; He is the Lord;
Within the five Major Aeons
Were many aeons minor
The universe through several aeons passed;
In the aeon above aeons countless,
Was (God) Bhagavan, unique.

2534. Seek Him Wherever He is

He is in this world
Yet if He is beyond reach,
Seek Him in Heaven,
Where the elephants roam
And the Celestials wander,
Where fire, rain and wind abide;
In that Space seek Him.

2535. The Eight-Petalled Bloom is Dear to Siva

There on the lofty top of Mount (Meru) within
Is a pond no stream feeds;
And there is a lotus bloom
From no soil mud springs;
Without that bloom,
He decks not Himself
He of matted locks.

2536. Holy Jivas Ever Think of God

When the One and Two (Siva and Jiva) intermingle,
Standing and sitting
Or in worldly talk indulging,
The holy Jivas their senses conquer
And seek Lord;
Remaining or leaving
They blessed ever are.

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32. NINE AVASTAS AND NINE ASPIRANTS

2537. Souls in the Three Mukti States

Visvan, Dhaisathan and Prajnan
They are in Tvampada State;
Virattan, Hiranya Garbhan, Avyakritan
They are in Tat-Pada State;
Idayan, Prajapathyan and Santan of Golden World
They are in Asi-Pada State;
Yet are they all but Abhimanis,
Souls that are aspirants still.

2538. Beyond Ninth State

As nine states beginning with Jagrat are experienced,
Attachment to Malas and Gunas,
That emanate birth, vanish;
In Transcendental Turiya State
Then Void (Satya-Jnana-Podu) succeeds,
Truth and Jnana filled
Where Jiva and Siva one are;
In Turiyas rest
Jiva and Siva are two,
That now in Void is one Manifestness (Svarupa).

2539. Dawn of Sivajnana

As in the thought of Siva
Jiva merges,
The Malas Three,
That to birth gives rise,
Flee away;
At the end of avastas nine
Is Siva-bodha (Awareness or Jnana);
Jiva attains that
And Himself no more is

2540. Nine Avasta Cluster Beyond

Beyond the nine states aforesaid
Are nine that defy thought;
Of these shall be said in detail below;
Great indeed is the Lord
Who these twice-nine States made.

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2541. Lord Spoke of Nine States

The nine states from the five (states of Jiva) evolved
Of them Lord spoke
And world rejoiced;
"My Lord, My Lord"—
Thus I prayed day and night;
And He severed my letters strong.

2542. Many Paths to God

Many the paths they laid
In Time's Corridor long;
Many the sects
That sought Him to reach;
Think of Him constant, day and night;
He diverse stood in lands many.

2543. Nine Super Tattva Cluster

The Primal Paraparam, Paraparai
Param the Light, Jiva and Tattvas,
The Kala, the Mayas Two and Mukti
These are categories nine
To the Primal One belong.

2544. Grace Abounding

My inconstant thoughts
He constant made,
Clear vision gave;
He created hell and heaven
And endless births too
In Grace Abounding;
Those who these perceive not
Are in Karma's wheel forever caught.

2545. Goal of Siddhanta Philosophy

In the nine states of experience
Jiva as aspirant (abhimani) stands;
The nine categories afterward stated
That to the Primal Lord belong;
When Jiva that stands in states nine
Reaches the Turiya States Three,
Then shall he Siva become;
This the goal of Siddhanta (Philosophy).

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33. SUDDHA-ASUDDHAM

2546. Mystery of Lord's Abode

At the tip of nose (Ajna Centre)
Is the breath, twelve finger-breadth long,
That Lord's abode is;
None knows this;
The Vedas that in expansiveness truths expound,
Of this was hesitant to speak;
Such indeed is Lord's greatness

2547. Away From Karmas

The Karmas,
The thoughts rights and deeds of Karmas
Are alike the seeds of births to be;
Seeing that,
Away from them;
Will what you do ever after
Reach the Karma Pond?

2548. Make Maya Vanish

When Maya veils Jiva,
The Truth of Vedas remains hidden;
When Maya leaves,
The Truth of Himself reveals;
Those who can make Maya vanish
Merge in God;
No more is body; no more is mind.

2549. Kechari Mudra in Kundalini Yoga

Coursing the Prana Stream into the Eye-brow Centre
And opening the uvula cavity
Where phlegm gathers,
Stilling the breath there
In the way Yoga Guru taught,
And warming it in the Fire (Kundalini) within
And restraining it to a measure low
Is to attain divine strength indeed.

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2550. Lord is Within; Seek Him not Elsewhere

He who is in the Body-Complex
He who rules the Body-Land,
He who within the body beams
He, the Nandi,
Him they seek in lands all;
They know not,
He within the body stands.

2551. Mystery of Muladhara

"Unclean, unclean," the ignorant say
They know not the place "unclean" is,
When they know the (Yogic) mysteries
Of that place "unclean"
Then shall they find,
The human birth itself is unclean.

2552. Muladhara is not Unclean

Uncleanness none is for those
Who ritual discipline observe;
Uncleanness none is for those
Who Hara worship;
Uncleanness none is for those
Who the sacred Fire tend;
Uncleanness none is for those
Who in Vedic Jnana versed are.

2553. When Purity Real Begins

For them that in Yogic Way stand,
Purity in Cranium top begins;
They who are sunk in pit of lust
Will Purity's goal reach not;
Only those who have sent Muladhara Fire
Up into Central Nadi of Sushumna
Will see Purity Real;
Others Cannot.

2554. Lord is Real Pure

He is crystal pure, He is fire pure,
He emanates rays of Purity;
Where His source is, they know not,

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They who know the Source,
Themselves,
Crystal pure and fire pure become.

2555. Purity in Silence

Purity in Silence is the Way of Purity
Purity in Silence is Lord's name;
Purity in Silence are Siddhis eight;
Purity in Silence are the Holy Feet.

2556. Adore Lord and Receive Grace

The Quintessence of Truth is my Holy Father
Only they who adore Him
Are in His Grace accepted:
The rest,
Caught in whirl of misery,
In dark stupor lie.

2557. Renounce Karma and Be Liberated

They know not evil fruits
Karma brings,
They choose not to find Jnana
For liberation from Karma;
"Renounce Karma and be liberated"
—This Vedic teaching they know not;
They who wallow in Karma
Will never the Rich Harvest reap.

34. SCORN OF MUKTI

2558. Deny Not God

Those who say,
"There is no Para State to be,"
Are for hell state destined;
All world knows this;
They shall begging go from door to door;
With horse's speed,
In search of food they run.

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2559. Follow Guru

They follow not the Way
Guru taught;
They seek not the Holy One;
Indulging in frivolous talk, they wander;
They sing not His holy deeds;
They who thus dance about
What will their desert be?

2560. God Responds to Devotion

Into my thoughts He comes and goes;
In the constancy of my thoughts
I held Him as God;
"You my Holy Lord!"
Thus I besought Him;
And in my heart I held Him close;
"What is this here?" He asks.

2561. Lord is the Haven for Soul's Ship

As water from upland
Downward flows,
Truth in body remains not;
That Truth He in me showed;
As the ship in the seas
That seeks the shores,
To my trouble-tossed soul
The Fire-Hued Lord
As sure goal stood.

2562. They Seek Him Not—The Witless Ones

Continuous as thread within lotus stalk
Is Param within;
Yet they seek Him not there;
But wander about everywhere;
Though the Way to reach Him shown
They see it not;
Fools are they;
They roam about,
Only evil destiny action to reach.

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2563. They See Him Not

The light within unkindled
They, their lives, end;
These men gather in crowds
And seek Him not;
In fields, forests and hills
Nandi who is immanent in them,
They see not.

2564. Seek God Within Through Kundalini Yoga

North and South, men wander about seeking Him
East and West, Celestials go about looking for Him,
But fix divine Mantra (Aum)
On to Muladhara,
And rouse (Kundalini) Fire, upward to stream;
There shall you as Radiant Light be.

2565. Men of Evil Fate do not Practise Devotion

Even if men of Tapas great,
With gracious looks entreat
The men of Evil Fate
Do not holy Dharana practise
They indulge in angry speech always;
All, all, their intractable Karma,
Themselves have they to undergo.

35. LAKSHANA TRAYAM

Lakshana traya is a grammatical theory in Sanskrit which states that an expression in a certain context may lend itself to three interpretations of an object in three ways:

a) The use of the word in its secondary sense, its primary sense having been lost—Tamil, *vitta-ilakkanai.*
b) The use of the word in which the primary sense is retained along with its secondary sense—Tamil, *vidatha-ilakkanai.*
c) The use of the word in which the primary sense is partly discarded and partly retained—Tamil, *vittum vidatha-ilakkanai.*

The theory of lakshana is important in all Indian philosophical systems in trying to discuss the nature of the Ultimate Reality, which is beyond expression. The Vedantins employ this widely in trying to explain expressions like *tattvamasi, aham brahmasmi,*. etc. Refer also to *Indian Theories of Meaning*, by Dr. K. Kunjunni Raja, pp. 249-255.

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2566. Jiva State Beyond the Ninth Defies Expression

Jiva reaches the Void, Upasanta and Nadanta
They say,
That is but to speak in grammatical convention triple—
Lakshana Traya;
When Jiva reaches Void,
Its state is of total renunciation of attributes all,
When Jiva reaches Upasanta
Its state is of renunciation and adherence yet
When Jiva reaches Nadanta
Its state is of renunciation and non-renunciation at once;
The State of Jiva, in Finite Manifestness (Svarupa)
Transcends grammatical conventions all.

2567. Reaching the Goal in One Shot

Jiva strung the bow,
Took aim,
And with one arrow
Five deadly elephants shot[1];
He who thus shot
Will behold the Radiant Light
Beaming like gems several in splendour set.

36. TATTVAMASIVAKYAM

2568. Tat-Tvam-Asi is Beyond the Three Muktis

In Jiva Turiya live attains Tvam-Pada;
In Para Turiya beyond is Tet-Pada;
In Siva Turiya still beyond Asi-Pada true;
Further beyond is Truth that is Tat-Tvam-Asi.

2569. Beyond Experiences in the Three Suddha States

Tvam-Pada transcends Tattvas six times six;
That is State Suddha;
Then is Tat-Pada;
That leads to Upasanta;

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[1] The reference is to the yogic practice of coursing the kundalini energy through the sushumna and ascending the adharas—"five deadly elephants"—up to the cranium, where God is visioned.

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Then is Asi-Pada where Siva is;
Ultimate is the blessed State
Of Tvam-Tat-Asi that is Tat-Tvam-Asi.

2570. Confluence of Three States Jiva, Para and Siva

The Jiva (Deva Datta) becomes So-Ham
And by the speech of grammatical convention triple
Is in Tvam-Tat-Asi;
With attributes thus transferred
There Jiva is Jiva, Para and Siva,
All in one.

2571. Tat-Tvam-Asi of Vedanta is the Same as Tvam-Tat-Asi of Siddhanta-Vedanta

Tvam-Tat-Asi is the same as Tvamtatasi
The one comes conjoined as the other;
The holy concept of (You-being-I) Tat-Tvam-Asi belongs to Vedanta;
The concept of I-Siva-becoming (Thom-tat-asi) is Siddhanta-Vedanta.

2572. Param-Param State Beyond Triple Turiya

The inexplicable Void that is at Turiya end
They call it Param, they who know not;
Nay, that is not so;
There is the Wondrous Land of Param-Param
That rises beyond (the Three Turiya States)
Who knows about that!

2573. Beyond Jiva, Para and Siva States

Transcend beyond Tvam-Pada, Tat-Pada and Asi-Pada
And seek beyond the triple Turiyas
Then is the State-beyond-all-states
The (One) Truth beyond Jiva, Para and Siva.

2574. Supreme Awareness Beyond Siva Turiya State

At the and of Siva Turiya State
Is the Bliss of Manifestness (Svarupa);
There chant within your heart
The Mantra that is Pranava (Aum)
Then appears Siva the Awareness Supreme.

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2575. Beyond Suddha Upasanta and Siva States

Merge the experiences five in Nada;
Drop the lowly Malas behind;
Then enter the Suddha State
Thus the onward course pursue;
Beyond the Upasanta State (Para Turiya)
Is the Siva State
Further beyond the reach of thought and word
Is the Lord Param-Param;
Do Him seek.

2576. Nature of Confluent State in Tat-Tvam-Asi

Completeness it has none,
Limit it has none,
Speech it has none;
Attachment it has none,
Possession it has none;
Uncaused, of itself It reveals—
This It's nature is.

2577. Mahavakyam: You Become That

"You Become That"—
Thus the Great Expression (Mahavakyam) stood;
And I became That;
Thus to Siva Becoming
Nandi blessed me;
And as I became That
In Infinite Bliss I was immersed.

2578. From Jiva to "Aum"—Five Stages

Jiva becomes Para;
And that Para-Jiva becomes Siva;
And from that Vedic Lamp of Siva
Arose the light of Paraparan;
And in turn fills as Aum
That no speech could describe.

2579. The Five Lights in the Body in Yoga

When from nose-tip to cranium the Prana breath
Through Mother-Nadi (Sushumna) passes,
To the Five centres,

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Uluva, nose-tip, eye-brow middle, fore-head and cranium,
Beyond the Primal Nada and Tattvas
Then glows as distant Divine Light;
That forsooth, these Siva States Five are.

2580. Adoration Way to Reach Goal

Jiva's Knowledge and Jiva's ignorance
Both He dispelled;
And as Supreme Knowledge Siva pervasive stood;
Leave Him not;
Adore Him as Lord;
Those who Know not this way,
Will ever the Goal reach not.

2581. Knowledge Comes Only if God Makes Us Know

They of Knowledge True
Know Siva
Who Water and Fire at once are;
They of Knowledge True
Know Siva
Who stands as Fire and Water (Siva-Sakti) commingled;
Unless the Knower within
Makes you Know,
We Know not what your Knowledge avails.

2582. Jiva Becomes Para and then Siva

He, Nandi, is within Atita
And Beyond it;
He, Jiva, Jnana bereft of,
And enters Atita;
And attains Jnana
And rid of Ignorance dark, Para becomes;
Then will with God (Pati) one be.

2583. Result of Prayer and Penance

Head bowed low,
I worshipped at the Feet
Of the Lord of Celestials;
Let the Lord stepped forward and said:
"You shall now see the result
Of all your prayer and penance,

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Of yore performed,"
And so blessed me,
He the Lord of Fore-head Eye.

2584. Acceptance in Grace

Of Form Pure, Holy, Birthless,
He in me came and said:
"You are in My Grace received;
Be Pure."
Thus He blessed me,
And my blemishes removed;
He of Golden Form,
Heavenly Lord whom Celestials praise.

2585. Immortality Conferred

Renouncing all, I inward entered
And beheld the Light within;
My heart trembled;
I prostrated low;
But Him I forgot never;
And the Lord of Celestials
Freeing me from whirl of births
Immortal made me, here below.

2586. Pervasive Truth Form

The five sense organs external,
The four cognitive organs internal,
The worlds all, and lives all,
All, all, are by Lord swayed;
He is the pervasive Truth Form
That neither hand nor mouth has.

37. VISWA-GRASAM (TOTAL ABSORPTION)

2587. Absolute Union

Even as shadow disappears with body,
Even as bubble returns into water,
Even as flame of camphor leaves traces none,
So is it when Jiva into Param unites.

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2588. Total Merging

When body and Jiva
As unbroken unite (in Yoga)
Then shall Grace of Siva Sakti be;
Then does Jiva, Param become;
Jiva that leaves this body,
Pervasive then becomes;
With beginning and and none
In Siva forever it merges.

2589. Tattva Involutes Into Maya

The Tattvas that confuse sense organs five,
And cognitive organs internal
Expanding unintermittent
Finally (in Maya) merge;
This the fate of universe,
Inevitable it is.

2590. When Jiva Becomes Para

Jiva becomes Para;
That Para pervasive stands;
Immanent too in all creation it is;
A mighty Power it is,
That can dissolve and create universes vast;
This was the boon granted to me;
And thus is my state exalted.

2591. When Para Becomes Parasiva

Attaining Divine Knowledge-Form of Turiya State;
And omniscient experience of phenomenal universe
If Para can reach Para-Siva,
Then He belongs to Space,
That is Light.

2592. Three Spaces

He absorbed me in totality
As hot iron absorbs water;
Transcending Param-Para State;
He stands engulfing the Three Spaces Luminous
There He is, Nandi
That in my heart resides.

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2593. Beyond Siva Turiya

As like the wood-apple
By "elephant" disease consumed[1],
So are Jiva and Para before Siva;
In the rare state beyond Siva Turiya
Is Supreme Siva
That engrosses worlds all.

2594. No More Knower and Known in Parapara

Paraparan is the end and beginning,
He is Parapara for each and every one;
He absorbed Para and us Jivas;
And at end of Jnana-Jneya relationship
As Jnathru, He, Nandi was;
This, indeed, is our comprehension beyond

38. TRUTH

2595. When Jiva Becomes Radiant

By holy instructions are impurities rid;
Jiva shines like gold in fire purified;
Having been of impurities rid,
If Jiva constant thinks of Siva,
Then he becomes a Radiant Flame,
That has passions burnt away.

2596. Knowledge That Knows All

What avails you
If you Know all,
But not the Knowledge that Knows all?
When you can say,
"I am the Knowledge that Knows all,"
Then can you well say,
"I am God."

[1] The shell remains intact, while the inside is eaten out without a trace.

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2597. I Met the "Thief"

Tapas I performed
In the mountain valley within my head;
Lo! I beheld Lord with his consort Sakti,
I crossed the river of birth in this fleshy body;
And met the "Thief" hiding in Kailas.

2598. Melt in Love of God

He will be Lord of worlds all,
He will be Tattvas for worlds all,
The heavens will rain because of him,
Whose flesh melts in love of God;
—Thus say the Vedas

2599. How to Receive Grace

How is it they received Lord's Grace? you ask;
(Well it is thus)
In the battle of life,
Their bewildered thought wandered;
They trained its course;
And freed of darkness,
They sought Lord,
And adored His Holy Feet.

2600. The Truthful Are Beloved of God

Into them that are Truthful
He in Truth merged;
Before them that are untruthful
He never His appearance makes;
At time's End He stands as Lord,
To work redemption of souls all;
True ones sport in True Joy.

2601. Lord Abides in Hearts of the Truthful

He united in those
Who in Truth united,
He the Pure One
Who entered not false hearts;
When Prana upward ascends in Sushumna,
And you meet the Lord,
Then shall verily,
He in your thoughts abide.

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2602. When Lord Reveals to the Truthful

When thus He in your thoughts abides,
Meditate on Him day and night;
Then will He in cranium above appear;
And if you give up falsehood and fleshy desires,
The Lord in truth reveals to you.

2603. How to Mount Steed of Truth

Whether you reach Yogic climax or not
Is God's Grace;
That is the Way of Redemption,
The Great Nandi taught;
If the deceptive senses nine you subdue,
Well may you mount the steed of Truth.

2604. Lord is the Refuge only of the Truthful

He who entered my Sushumna Nadi,
He who is in my thoughts ever—Nandi
He who is in my body,
He the source of Vedas all
He the Holy One,
That reveals not to men untrue;
He who is the Refuge,
Of only those who their falsehood shed.

2605. Give Up Deceptive Bodily Thoughts

Nandi imprinted
His Holy Feet on my heart;
None have drawn the bolt of His door
And glimpsed Him in;
Give up unreserved,
Thoughts of this deceptive body;
Sorrow's receptacle it is;
Then unbolt the Sushumna door
Rich, indeed, shall your reward be.

2606. Lord Abides in the Heart of the Faithful

Seeking the Way of Redemption
Adore Lord with feeling intense;
Sure, sure, Hara's Grace yours shall be;
In the heart of those who untruth utter not

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He shines;
In their midst He abiding stood.

2607. Lord is a Delicious Fruit Within

There is a Fruit Delicious,
From fragrant flower within it ripens;
The birds within the Self
Hinder you from reaching it;
Shoot your arrow,
And drive them away;
Then can you reach Siva State
Lustrous as Pure Red Gold.

2608. Follow Lord and Be Redeemed

Control the senses that tempt,
Sunder the Pasas that corrupt,
Follow Lord,
Who your confusion ends;
If you do so,
Unhesitating my Siva says,
"Be you redeemed;"
And makes your thoughts
Centre on Him.

2609. Constant Think of Him and Receive Grace

They who constant think of Him
Will reach into a body,
Glorious and strong;
There, if they adore Lord
In ways appropriate,
They reach the World of Jnana,
Receiving Grace of the Holy One.

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39. WAYS OF JNANI

2610. How They Deal With Karma

If Karma from past
Overtakes them,
They exterminate them,
Patiently experiencing them;
But they see,
Future Karma is created not;
They realize the Self
They are Jnanis,
That have Tattvas cognised;
They train senses five,
In ways good.

2611. Tattva Jnanis Crush Karma

The Tattva Jnanis realize the Self;
The Gordian knot of Karma Past
They cut asunder;
Future Karmas they seize and crush,
By Grace of Siva,
Whom they hold,
High on their heads.

2612. No Karma, if Thought and Word are Consistent

Through thought, word and deed
Karmas accumulate;
If thought and word consistent stand
Karma bides not;
Thought and word conquering,
They experience Karmas,
And alter their course,
They the great Jnanis are.

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40. SUNDERING OF DESIRES

2613. Conquer Desires

No use prattling of
Breath and Sushumna;
Sunder your desires and passions;
Having sundered,
The Lord's place, easy be.

2614. Lord is in the Desire—Abnegated

In stony houses and stately halls, He is not;
In parlors deep and temples massive, He is not;
In holy garbs He is not;
In the thoughts of those,
Who have desires abnegated, is He,
Fleshy body, though therein be;
He their liberation granted.

2615. Sunder Desires

Sunder your desires, sunder your desires,
Sunder your desires even unto Lord;
The more the desires, the more your sorrows;
The more you give up, the more your bliss shall be.

2616. Jnana Way

The five senses burn you up;
They lead you to destruction's way;
Give up desires and scatter them away;
Reach to the Truth of Jnana;
That the Way to reach Lord.

2617. Perish not in the Flood of Pleasure and Pain

Unto the ocean that foams and rages
At full-moon tide,
Many, many, floods rose and passed away
Through passage of Time;
Caught in floods of pleasure and pain,
Celestials numberless perished;
Caught in the floods of desires
The humans countlesss sank;
God alone forever stood
In the Ocean of Bliss Eternal.

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2618. Jnani's Purified Way

Emancipated from Karmas of past,
Rid of disease of Pasa,
Prolonged activity suspended;
They, the Suddha State reach;
Then transcending the five acts of God[1]
His direct Grace, they receive;
There they forever immersed are
These, Jnanis, purified ways are.

2619. Jnanis Remain Immortal in God-Love

Realizing Truth in full,
Luminous Siddhi and Mukti they attained;
Sex desire entire devoid,
They achieved mighty Siddhis eight;
As Siva Jnani leaves behind this body,
Divine Grace descends on him;
And then in God-Love, forever, he remains.

2620. Realize the Truth that Jiva is Siva

That this Jiva to become Siva
They in love sought not;
That this Jiva is Siva
That truth they Know not;
Knowing not this Jiva is Siva,
They diverse births take,
And into worlds several wander
When Truth they realize not.

2621. Jnanis are not for Becoming Performing Gods

The Five Gods consign Jiva to broiling miseries,
And then cooling him,
Again consign him to fresh birth;
Thus in the whirl of creation endless they them ordain words;
He severed my desires
For learning limitless;
My body, restless as waves,
He in calmness fixed;
In my purified being within.

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[1] The five acts of creation, preservation, dissolution, obfuscation and Grace-granting.

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2622. Seek Nandi Within

You say, redeemed you are;
But you have not seen the Way appropriate;
Nandi merges in fragrant flower within;
Hold Him in your thoughts in vision clear,
Then have you sown the seed
Of birthless-to-be.

41. TO BE POSSESSED OF BHAKTI

2623. He is Lord of All

He confers Mukti;
He is Jnana and Mantra;
He is the Father;
He is the Lord of Celestials immortal;
He is the Pure One;
He is the Light that is the Holy Way;
He is the Pasu-Pati (Lord of Jivas)
Whom the devotees in ardour adore.

2624. Be a Devotee of Devotees

To devotees of devotees of Lord
In succession continuous,
I a devotee became;
Giving myself thus,
Into their vassalage I entered;
With the Grace of devotees
I reached His Feet;
Then saying, "He my devotee is"
He accepted me in His vassalage (of Grace).

2625. Lord is Righteous and Bounteous

Cooler than water is He;
Hotter than fire is He;
Who this Ocean of Nandi is—
Who Knows?
By far righteous is He;
Than all bounteous beings in world;
Within the heart He stood,
As Umapati (Sakti's Lord) He stood.

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2626. Where is That Peerless Pearl?

Well may denizens of seven worlds, all,
Entire try,
They cannot Know Him;
Who can say where Lord is?
Unless He of Himself appears
In devotion of His devotees,
Who dares say,
Where that peerless Pearl is!

2627. Yearn for Lord

As the calf that searches,
And calls for mother-cow,
I, in yearning, sought and cried for my Lord;
He is Hidden Truth of Vedas
Who beyond heavens eternal stood;
In endearness tender,
He entered into me,
In this body fleshy.

2628. Birth and Release are God's Giving

The Jivas in born condition
Have tasks none to perform,
As of itself their birth comes;
The Jivas in Mukti State too
(By the very condition of that state)
Have nothing to perform;
Lord by His Grace grants states both;
What then is there for devotees to do
(But to hold Lord in their thoughts?)

2629. Reach God the Kundalini Yoga Way

With Prana breath for Seed-Energy,
And the serpent (Kundalini) for body,
To the resounding music of Nada,
Upward I climb to the cool mountain within;
And with fragrant flower there blooms,
I adore Nandi;
None else the God to adore,
My mind I let.

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2630. God Grants Protection

Nandi is my Protector in need;
He is Lord of Celestials;
Seek His protection;
And ending birth cycle, be redeemed;
Think constant of Siva's Feet,
He, Divine protection grants,
He, who as Fire stood.

2631. He Protects Good Against Evil

The Danavas (of Dark World)
Held the Vanavas (of Luminous World)
In fief;
He the Lord destroyed,
The Three Forts of the Evil Ones;
Him the devotees worshipped,
As Lord of Forests;
And of Mountains Black;
Thus adoring Him in fleshy body,
They in Him united.

2632. Seek Him Within and Without

This birth is a lasting curse to me;
And so, I seek Him in drooping heart
In Mountain and Sky
Within and without;
And in Fire within too;
Thus in holy thought immersed,
I stood.

42. TO BE IN MUKTI

2633. Jiva's Task is to Seek Him

Receiving in full the Grace of Lord in Mukti State,
Purified of Tattvas, the Suddha State attaining,
To perform Tapas thus is Jiva's task;
And so rid of Karmas, in devotion true they stand;
They indeed the Jnanis
In transcendental bliss immersed.

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2634. Jiva-Bird Seeks Siva-Fruit

The Jiva-Bird,
With its feet planted firm (on Muladhara),
Seeks the Rich Fruit (that is Siva);
When within the heart that Fruit it seeks,
Lighting the Sushumna lamp
In the Flaming Fire of Kundalini within,
It reaches its great goal;
Its four cognitive organs,
Ever seek Him thereafter.

43. EXPERIMENTATION

2635. Divine Experiment

The Mighty Lord, the Great Nandi,
Granted me His Feet of indescribable Bliss;
And in Ocean of Grace immersed me;
Freeing me from illusions all,
And secretly guarding me in safety,
He bore me to the holy banks of Silence
That indeed was an Experiment Divine.

2636. Seeking Union in God

He is the Wise One;
He fills Vedas rare;
He is the God of countless Gods;
He is of Divine Sense possessed,
The five senses transcending;
With Him who these attributes has
I my union seek.

2637. Dividing Line Between Knowledge and Ignorance

"Jnana, Jnana," thus laments this world,
They Know not that Jnana of Jiva
Is Jnana none, but (ignorance);
When Siva Jnana overlays Jiva Jnana,
They both Pure Jnana are;
Thus much is it after all,
Between Knowledge and Ignorance.

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2638. Merge in God's Pervasiveness

Into the Goal beyond goals,
Into the Assembly where none assemble,
Into the Knowledge beyond Knowledge,
I loosened myself,
In single-minded thought;
I merged in Holy Nandi's Grace,
There in Pervasiveness beyond pervasiveness
Was Siva.

2639. Lord is Immanent

As feel within breeze,
As sweet within sugarcane,
As ghee within milk,
As juice within fruit,
As fragrance within flower,
Immanent is my Lord;
Thus does the Lord pervade all.

2640. Lord is Like a Hidden Vein of Gold

Seek Siva in love endearing;
As like the vein of gold
In recesses of a mountain,
My Lord in my thoughts abides;
He Who as Form of Fire stood.

2641. Lord is in the Heart's Temple

Seated in the centre of Void,
Nandi descended into my heart's temple,
And there his place took;
And as He descended,
I stood up saying: "My Father Come;"
Thus as I greeted,
Siva in my thoughts instant stood.

2642. Lord Will Make You First of Many

He is of attributes mighty;
The Fruit of Tapas;
All things goodly He is;
In the centre of my thoughts He resides;
He is the Great Nandi;
Seek the Holy One in truth unfaltering,
He will place you as the First of Many.

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2643. I Found Love Within Me

He was with me
As I searched Him within me;
And continuous there He stood;
My Father, Paraparan,
Pervasive He stands:
And transcending beyond too,
He shows me the Way.

2644. He is Father, Mother, Kith and Kin

He who shows that Way
Is rare for Celestials to reach;
Here below,
Is He as Father, Mother, Kith and Kin;
He is in Siva Loka
The Holy Way leads to;
This the Way, Nandi is.

2645. Unsheath the Sword of Jnana

Unsheath the Sword of Jnana and smite;
That instant you shall Know Lord;
Unite in Him,
Who the Lord of Celestials is;
Away then shall you be
From the rabble numerous
That to desire cling.

2646. Be not Separated from Lord

Holding the Sword of Jnana
That Primal Lord gifted me,
None there is to separate me (from Him);
Search did I there further
Leaving traces none;
Then Jiva with Primal Siva one became.

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2647. Search Lord in Calmness

Pasa, that seminal seed of birth,
Maya, that invisible one,
Karma, that to desire gives birth,
The doubts and fears
That in their train come,
The births numerous,
—All these I scorched;
Thus my thoughts purified,
In calmness I search;
The skilful ones that practise thus
Shall one with Tat-Para be.

2648. Tat-Para Enters Within Jiva

He taught me
The word that is beyond words;
He severed my desires
For learning limitless;
My body, restless as waves,
He in calmness fixed;
In my purified being within
He, the Tatpara, entered.

Tantra Eight Concluded

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TANTRA NINE

1. DARSHAN OF GURU MONASTERY

2649. Gurus Have Reached Lord's Feet

Smoke and sound,
Oblations and sacrificial offering
In worship spread;
"All these are for my Lord;"
The Gurus who thus meditate,
Who have monasteries founded,
Have verily reached Feet of the Lord.

2650. Lord is in the Body

None the habitation the Lord has
But the body-house of Jiva;
Or has the Lord any other home?
Let them find out;
Even after having found out
That Jiva's body is Siva's home
They say, "He (Lord) is outside."

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2651. Great Way of Seeking

Having discovered the Great Way of seeking,
The flower-decked feet of Siva I reached within;
Beyond seeking is He;
Greatness indeed is where He resides;
He stood as life of the revolving world.

2652. Revelation of Lord's Abode

I shall reveal where He is seated,
And where His mountain is;
I shall reveal where His retreat-cave is
And where that is located;
I shall reveal where His Adharas (triple) are;
And the forest where He is;
All these eight I shall reveal
To denizens of world here below.

2653. Lord is in Guru's Monastery

The Guru-face is Lord's pedestal,
The monastery is Lord's Holy Land;
The Holy Assembly of blemishless vision
Is Lord's abode;
The heart that performs the Sixteen worships inside
Is Lord's sacred throne;
The Adharas within
Are Lord's astral cave.

2654. Lord's Abode Inside the Body

The Adharas six are His pedestal inward,
The Sakti pervasive is His Throne,
The universal God within is Siva Himself;
Thus it is,
For these who inward reflect and Know.

2655. Jnanis Seek Lord Within the Light of Manifestness

Mayas twine, envelope the body of sheaths five
When their end they reach,
The Holy Light of itself appears;
Those who seek the Truth in that Manifestness (Svarupa)
Are the Jnanis, in Silence Exceeding.

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2. DARSHAN OF JNANA GURU

2656. When the Holy Guru Appears

When the Tattvas six and thirty subdued are,
Then shall the Holy Guru appear
For you to adore;
Siva-State too will on you be conferred;
And then will well up the Bliss Ineffable.

2657. Parasivam is Beyond the Three Turiyas

Beyond the Turiyas Three
Is the Light Resplendent;
It is the Parasiva that pervades all;
In that Land
That Knows neither contraction nor expansion
Are the Feet of Guru Holy
That, beyond speech, is.

2658. What These Body Organs are for

To bear Nandi's Feet, I was gifted this head;
To praise Nandi Great, I was gifted this mouth;
To vision Nandi Eternal, I was gifted these eyes;
To think of Nandi afar, I was gifted this mind.

2659. At the Thought of Guru's Form Impurities Vanish

At the thought of Garuda's form
The serpent's poison leaves,
Its terrors lose;
Unto it,
At the thought of Guru's form
The triple Malas leave instant;
The Jiva then Siva becomes.

2660. When Jiva Becomes Siva

None know where the Lord resides,
To those who seek where the Lord resides
The Lord with them resides;
When they the Lord see,
Jiva becomes Siva.

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2661. God is in the Silence of Perception

To perceive the things that appear,
To perceive the things that appear not,
That is Knowledge Higher;
To perceive the things in ways different
As in waking, dreaming and rest of states,
—These three perceptions will there be not,
In the State the Three Turiyas transcended,
There Nandi stands firm, in Silence Exalted.

2662. Sakti is in Ajna Centre

In the Centre between the eyebrows
Is the Sphere of the Moon;
There on the flower of petals two
Is Virgin Sakti seated;
Radiant as Crystal is Her Form;
(To vision Her)
Seek you the Guru
Who all bonds sundered.

2663. Siva is in Sahasrara (North)

Into heart He entered,
For the seven Worlds to rejoice;
Into earth He entered
For the heavens to support;
Into rage He entered
For the eight directions to tremble;
Into wilderness He entered
His abode in North Mountain to be.

2664. Way of Seeking Within Leads to Supreme Attainment

Of five sheaths[1] is the Jiva's body;
Like a forest is that body
Where the Jiva-bird its abode has;

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[1] *Annamaya*—flesh body
Pranamaya—breath-body
Manomaya—mind-body
Vijnanamaya—knowledge-body
Anandamaya—bliss-body

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If the Jiva seeks the Way of Sixteen[1] worships
Then is Jiva's Ten attainments[2] are.

2665. Love Lord and Sever Pasas

Our Holy Nandi
Once He loves, separation knows not;
Think of His Form
And within you He melts;
Enter into His Essence
And see Him in your Heart;
For those who can do this,
The seminal Karmas slumbering die;
The Ego-Consciousness forever perishes.

2666. Lord can be Reached by Earnest Seeking

Reach you may
Our Holy One that is Truth Perfect;
Sunder Pasas strong and away cast them;
Reached then shall be
The Holy One that is Dharma.

2667. Think of Him and He Thinks of You

Think of Him,
And He thinks of those who think of Him;
Think of Him, the radiance that is,
Of the Flower that blooms in the Divine Fount within;
Smaller than the split grain may they be,
But if firm they hold Him,
Great they shall sure be.

2668. In Seeking be not Discouraged by Initial Failures

When you seek to reach the Lord
And have amiss,
Take it as the work of your evil Karma in the past,
And so persevere in your devotion fervent;
You shall at last reach the Primal Lord.

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[1] The yogic way of reaching the light with sixteen beams within the *visuddhi adhara*, where Sakti stands.

[2] Ten states of transcendental consciousness, beyond which is the final goal of supreme awareness.

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2669. How Lord Enters Within

Thinking of Lord
Their inconstancy lost;
Uniting in Lord
Their existence lost;
In their thoughts
Their ego lost;
Thus he entered
Showing the Way Illumined.

2670. Holy Guru Shows the Light in Eye-Brow Centre

Like a lustrous ray of red gem
On to a green stone set
Is the Holy Guru's Jnana precept;
That ray in the eye-brow Centre is;
It is the Light within the Light Resplendent.

2671. God's Form

As mouth, eye, body and life
The Yoga-God is;
Beyond earth, water, fire, wind and sky
Space His Form is.

2672. His Love for Sakti and His Devotees

Praise Him as your Pati (Lord)
In all Worlds Parasiva's writ runs;
His one half to the Great Grace lends;
The other half to His devotees gave
For their goal to reach;
He who this world fashioned.

2673. By Grace He Can Be Seen

He is the Lord of Heavens,
By the vast spatial glades surrounded;
Except Him we Know Param (supreme) none;
Of the Celestials, Vanavas and Danavas,
None have seen Him ever;
Only those who received His Grace
Have seen Him forever.

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2674. Grace Gives Clear Vision

He made Jivas renounce
That they the Lord adore;
He made them praise Him in words meek;
That He the Nandi His Grace confers;
No more the other Gods we adore;
Our vision is clear now;
We became the Object
For other Jivas to see and worship.

3. PRANAVA SAMADHI

2675. Articulate Pranava is Siva's Form; Inarticulate Pranava Sakti's Form

The Sthula (articulate) Pranava (Aum)
Is the mighty key-word to Bliss of Manifestation (Svarupa)
The Sukshma (inarticulate) Pranava
Is Sakti's Divine Manitestation (Svarupa),
The Mudra (Jnana) is the Cause of that Manifestation,
The Pranava aloft is the Vedanta Highway.

2676. Greatness of Aum

Aum is the one Word Supreme;
Aum is the Form-Formless;
Aum is the Infinite Diversity;
Aum is Siddhi and Mukti radiant.

2677. In Aum Jiva, Para and Siva Merge

In Aum arose the elements five;
In Aum arose the creation entire;
In the atita (finite) of Aum
The three Jivas merged;
Aum is the Form
Of Jiva, Para and Siva in union.

2678. Aum is Bliss of Brahman, the Universe and the Adharas

That letter-cluster (Aum made up of letters A, U and M)
Is the Bliss of Brahman,
The Subtle One
As visible creation vast expands;

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The Adharas, all, comprise its Form;
Thus is it Known to Jnanis of Knowledge vast.

2679. Goodly Teaching of Sanmarga

My despairing thoughts
Are in confusion thrown;
The steady thoughts
Lead to vision clear of Light Divine;
The steadfast mind
Is the place, environs and devotion appropriate;
Goodly indeed is Upadesa (teaching) of Sanmarga (Jnana).

2680. Ascending Order to Finite Goal Within

To vision the Sixteen-Petalled Centre within is Shodasa;
It is the Way of Sanmargis;
Beyond is the end of Nine centres;
Still beyond is Pranava
Ascending further beyond is the End Finite,
Of Jnana (Knowledge) and Jneya (Known) in one.

4. LIGHT

2681. Know Light Within

Know the Light, your Form becomes Light;
Know the Hidden Form; you that Form become;
Know the Light's Form; you that Light become;
That Light within you to melt, He in love stands.

2682. That Light Dispels Soul's Darkness

Easy to enter the Universe of Eight;
That spreading Light of immense vastness
Dispels the Primordial darkness entire;
In the Mystic Lotus within as day-light it spreads;
Dispelling contending Pasas,
Was my Lord there seated.

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2683. The Light Within is the Source of All Light

The luminaries Fire, Sun and Moon
Their luminousness received by Grace of Divine Light;
The Light that gave that Light
Is a Mighty Light of Effulgence Immense;
That Light dispelling my darkness,
In me stood into oneness suffused.

2684. Lord's Form is Light

The Lord is the Effulgent Light,
Birth He has none;
The luminous sun and moon are His eyes;
The lustrous fire is His Fore-Head Eye;
Thus is His Resplendent Form of dazzling Light.

2685. That Light Engrosses the Light of the Five Elements

Below that Light Above
Is the wind, earth, fire, sky and water;
Rousing the Light (of Kundalini) within
You shall in the astral sphere be;
There indeed is the one Light
That engrosses the lights of elements five.

2686. The Light Within is the Blending of All Lights—Jnana, Siva and Pranava

That Light within
Is pure as light of lightning;
It is Light that is great and red;
It is the Light of Param
That beams Jnana;
It is the Light of Adharas six ascended,
It is the Light born of constant thought on Pure Word (Aum),
It is the Light that is blended of these lights all.

2687. The Little Light Within Points to the Effulgent Light

The Effulgent Light stands as a sparkling light concealed
That ever to the shining Lord points;
It is the light of the heart;
It is the rich light that within the body pulsates
Pervading all,
Thus did the Lord as Light stand.

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2688. Divine Light Devours Soul's Darkness

Luminous is that Light;
It is Light that devours Soul's darkness;
It is Light of those who adore Him in Jnana Light;
He devours the poison that with ambrosia arises
From the milky seas
And holds it in His throat ever;
Like it, is His Light too.

2689. When the Lights of Siva and Sakti Blend in Jiva Light

As like the Light of Lord
That in Him reposes;
Is the Light of His Sakti Grace,
When the three lights Sun, Moon and Fire
Within shines by Yoga Way;
The Lord, indeed, nears you,
As one Light in your inner Light.

2690. Lord's Light and Jiva's Light Merge Within

The Light within is but Jiva;
The Lord too who stood within was a gemly Light Effulgent;
Flashing as lightning in the astral sphere,
That Light with Sakti's Light and Jiva's Light into one merged.

2691. Dancing in the Darkness of Pasa, Siva Light Enters Unmana Sakti

The Lord that is Light Effulgent,
Entering the dark arena of Pasa
Dances as Light in that darkness;
As the Forehead-Eyed God thus dances,
He as Light Effulgent in Unmana Sakti merged.

2692. Siva's Light Becomes Sakti's Light of Grace

Those who thus went by the Secret Way of Yoga,
Reached Sakti of dark fragrant tresses;
Primal Parai She is;
—The Light beyond the Pure Space;
One with the Lord of Celestial's Light She is;
The Light of Her forever dispelled Pasa's creeping darkness.

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2693. Even Sceptics Can Reach that Light if they Seek in Devotion

"God there is; God there is none;"
Thus the men of world diverse hold;
Will they who hold "Primal there is none,"
Ever reach Siva State?
Even they who say, "We saw not God;"
If in devotion stand,
He as Light Effulgent in them is;
He the Light of Astral Sphere (Chidambaram) within.

2694. He Who Receives Siva's Light Becomes Jivan Mukta, Rid of Mayaic Darkness

The light Effulgent that glows-afar
Is the Lord that spreads His beams as like the Sun;
When He the Maya's darkness dispells,
Jiva in this body, a Jnani-Renunciate becomes (Jivan Mukta)

2695. Jiva Purified by Siva's Light Unites in Him

His Holy Form is of shimmering coral-hue;
He wears the holy ashes pure white;
He is crimson as pure gold and coral ripe;
He is the Primal Lord;
When I, dispelled of my darkness,
Shone as coral red,
He, the Dancing Lord,
In me in union stood.

2696. Jiva then Blossoms as Divine Flower

In the Heavens stood Lord;
The Celestials, too, stood there;
Yet they knew Him not,
And bewildered ever stand;
When Pasa's desires
And the odor of Karma Past
Together leave,
The Jiva as a Flower of Divine blossoms.

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2697. Seek Himself as Yourself

Himself as Lord
In all things, He alone is;
Himself is Yourself
Thus you seek Him;
The very Heaven is He in this vast earth;
Sweet is He;
May you Him adore.

5. STHULA (ARTICULATE) PANCHAKSHARA

2698. Fifty Letters Become Five

The letters Fifty are Vedas all;
The letters Fifty are Agamas all;
When the secret of letters Fifty is Known[1],
The Fifty letters, Five Letters Became.

2699. Fifty Letters Became Fifty-One

With the letter "A" intoned in Commencement,
The letters Fifty, Fifty-One became;
With letter "U" intoned high with letter "A,"
And with letter "M," it (A, U and M as AUM) ended;
And again with letter N rising,
It became Nandi's name "Aum Nama Sivaya."

2700. Seek the Seminal Mantra Nama Sivaya

In the sixteen letters commencing with "A"
(Of the Shodasa Flower within)
Is the Parai (Sakti);
In the Unmani Sakti beginning with "U"
Is the light of Lord within;
The Mantra Commencing with letter "Si" (Sivaya Nama)
Is Siva and Vedas all;
With letter "Na" commencing
That order reversed
Is Nama Sivaya;
That verily is the seminal Mantra;
That Mantra do seek.

---

[1] "Fifty Letters"—the Sanskrit alphabet; "Five Letters"—*Panchakshara*, Na, Ma, Si, Va, Ya.

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2701. How Aum and the Five Letters are Distributed in the Six Centres

In the six Adharas (centres) within
Are distributed the Five Letters and Aum;
That comprise Aum Nama Sivaya (Na, Ma, Si, Va, Ya);
In the Muladhara is Na
In the Svadhishtana is Ma
In the Navel Centre is Si
In the Heart Centre is Va
In the Throat Centre is Ya
In the Eye-brow Centre is Aum.

2702. The Five Letters are the Life's Refuge

When the seven beams of Prana in fury rise,
When the four cognitive senses, their leave take,
And as Death's Hand stretched and seizes,
Life ebbs away;
Then shall the Five Letters above the Soul's refuge be.

2703. Chant Five Letters at Dawn and Dusk

When the Sun and the Moon rise,
They Know not the mantra to chant and muse;
Well may they then chant full-mouthed
The Holy Mantra, Five-Lettered,
Wholesome, and praise the Lord;
—The Mantra that is so sacred to Sakti
Who with Siva stands.

2704. Chant Sivaya Nama in God-Love

Chant that mantra Sivaya Nama once,
Your heart welling up in God-Love;
Then will transparent ambrosia within you well up;
They who seek not that pure ambrosia to drink
Will be like bubbles of a water-fall,
That know rest none from birth's whirl, ever.

2705. The Five Letters Will Close the Gateway to Birth

Take to the Way the Guru showed,
And blot out the reckoning of births;
To them who seek to close the birth's cyclic way
The Five-Letters alone show the Grace-Way.

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2706. Blessings of the Five Lettered Mantra— of Siva's Feet and Form

When Karma's miseries harass you,
Chant the Five-Lettered Mantra
Of Nandi pervasive;
If you thus seek Him,
He, the Grace of His Holy Feet confers;
Your devotion shall lead you to Siva Form.

2707. Siva's Five Letter Mantra is the Final Refuge

Think of Him in your heart,
Praise Him as "My Lord;"
When Death approaches you, say:
Lord, You alone are my Refuge;"
Then will you receive
The Grace of Lord in Letters Five seated,
The Lord who resides
In the snow-clad mountain of North (Kailas).

2708. Letters Five Alone Can Dispel Darkness

Knowing not the greatness
Of our Lord's Letters Five,
Will they ever dispel their darkness?
Poor in spirit are they (who think otherwise);
They will to the nether world consigned be
Surrounded by serpents of diverse species.

6. SUKSHMA (INARTICULATE) PANCHAKSHARA

2709. Sivayanama is Alchemic

In slighting terms they speak of our Lord;
With thoughts centering on the Light
And hearts melting in love
Let them chant His name;
With the alchemic pill of Sivaya Nama
He will turn thy body gold.

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2710. Si-Va-Ya-Na-Ma Brings Union of Jiva With Siva-Sakti

The Letters Si Va Ya Na Ma denote
Siva, Sakti, Jiva, Mala and Maya respective;
Chant it, for the five Pasas-Mala to disappear;
When with Siva and Sakti, Jiva unites
(That is when you say Si Va Ya)
The harassing Pasas flee away.

2711. The Five Letters Denote the Five Relations in the Liberation Process

The Five-lettered name of Siva (Sivayanama)
Is Siva-Sakti (Grace);
Si for Siva, Va for Sakti, Ya for Jiva,
Na for Tirodayi and Ma for Maya (impure);
Thus the Five Letters, five relations denote;
As you chant with "Si" first (that is as Si Va Ya Na Ma)
You are of Karmas freed;
Births no more will be
You shall Para-Siva become.

2712. Siva-Jnana Comes of Si Va Ya

Rid of malas denoted by "Na" and "Ma"
And the primordial Anava too,
By the Grace of Siva-Sakti
Siva-Jnana pure will be;
Repeated chant Si Va Ya;
There verily is Truth of Mala-riddance.

2713. How Through Na Ma Si Va Ya Union in Jiva Occurs in Samadhi

Na Ma and the rest (Na Ma Si Va Ya)
Pervading Jiva in his five states of Consciousness
Waking, dreaming and the rest,
Stand forth as Tirodayi, the Sakti of Obfuscation (Verily)
And She in turn leads to the Pure Sakti that leads to Grace,
Then does Jiva reach the Final state of Turiya in Samadhi;
Thus meditating on Na Ma and the rest,
The Jiva unites in Siva.

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2714. Chant Si Va Ya

The Sakti that Grace confers,
And the Lord with Her inseparate,
Together as Siva-Sakti roused Jiva to life,
When you contemplate on Si Va Ya;
Then the Maya within and the rest of Malas three are rid;
That Si Va Ya destroys the hard Karmas too.

2715. Chant Siva Siva and Receive Grace

They who chant not "Siva Siva,"
Are from ignorance freed not
Verily are they beings dumb;
Do say "Siva Siva"
Unintermittent and spontaneous,
In the depths of your heart;
They who thus chant
Are in Siva Jnana Pure;
Theirs shall be the Grace Divine.

2716. "Siva Siva" Leads to Siva State

They chant not "Siva Siva,"
Verily are they of evil Karma;
Chant "Siva Siva"
Your evil karmas perish Deva you become;
Yours shall be the Siva-State too.

2717. Chant Na Ma Si Va and End Birth

Hold the letters, "Na Ma" in the tongue
Take the letters "Si Va into your thought;
No more shall you be in existence entangled;
Your goal too shall be reached;
Ignorance will end,
And with it the whirl of births too.

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7. ATI-SUKSHMA (SUPER SUBTLE) PANCHAKSHARA

2718. Bliss From Si Va Ya Siva Siva

Saying "Si Va Ya Na Ma,"
Centre your thoughts,
All perils your vassals will be;
Let the words "Si Va Ya Siva Siva"
Fill your thoughts unceasing;
Conquering all perils,
Bliss there shall be.

2719. Five-Lettered Holy Word Leads to Samadhi

Penetrating the fiery Sphere of Sun
And passing beyond into the sphere of cloud-laden Meru
By the Adhara Way,
He (the yogi) there in Samadhi slumbers;
And then articulating the Holy Word
He sees the Lord
And is forever absorbed in His thought.

2720. Chant "Si" and Cross the River of Life

All that is spoken in Vedas, Vedangas and Agamas
Are in my Lord's One Letter contained,
Freed of doubts;
If that One letter "Si" is consummated,
The boat of life reaches the lovely shore across.

2721. The Five Letters Unwrites Fate's Letters

Ripe they hang
The Letters Five
In Vedas ancient;
They know not the Way
To Slumber-in-Waking;
"Letters we Know," they say
Witless are they;
They know not the Letter
That their Fate's Letter unwrites.

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8. DARSHAN OF HOLY DANCE

2722. Siva's Sport Divine

Everywhere is the Holy Form;
Everywhere is Siva-Sakti;
Everywhere is Chidambaram;
Everywhere is Divine Dance;
As everywhere Siva is,
Everywhere Siva's Grace is
All, all, His Sport Divine.

2723. Siva's Five Dances

He is Chit-Para of Divine Light,
He dances the Dance of Bliss (Ananda Dance);
He is Nada that is "Aum"
He dances the Dance of Beauty (Sundara Dance);
He dances in Golden Hall (Golden Dance);
He dances in the Golden Tillai (Golden Tillai Dance);
He dances the Dance Wondrous (Atbudha Dance);
Who knows Him ever?

SIVANANDA (SIVA-BLISS) DANCE

2724. Ananda Dance[1] is Honey-Sweet

Endless is She,
Sakti of abiding Bliss;
With Her He dances the Ananda Dance,
Honey-sweet it is;
You have witnessed it;
And having witnessed it,
Dance transcending Knowledge all;
You, then, become the arena
For Lord's Ananda Dance to perform.

---

[1] *Sivanandakuthu* is the dance of Siva united with Sakti. He dances in boundless space, beyond the frontiers of jnana. When this dance occurs, the *Vedas* and *Agamas*, all, all dance with Him. Out of this dance emerges His five-fold Acts of Creation, Preservation, Dissolution, Obfuscation and Revealing.

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2725. It is Bliss

Bliss is His Dance Arena,
Bliss the Song's melody,
Bliss the music's refrain,
Bliss the musical organs,
Bliss for the creation entire,
Bliss too for Lord,
Who the Ananda Dance dances.

2726. It is End of Jnana

The Param that is Light
The Param that Jiva unites in,
The Param that is Sivakami
Who as Sakti in Grace abounds;
And the bliss of faiths all,
—Are all attained,
When Sivananda Dance witnessed,
The Dance that is the end of Knowledge Pure.

2727. Through Five Dances Siva Performs Five Acts

Five are the dances
That He the Form-Formless performs;
The Five dances He dances
The Five acts to perform;
The Five acts He performs
With Sakti-Grace in Him;
And so the Lord dances with Sakti
That is of honey-speech.

2728. Siva's Cosmic Sway

The Universe of Elements Five,
The Universe of Elements Other,
The Universe of Bhoga,
The Universe of Yoga,
The Universe of Time,
The Universe of Mukti,
The Universe of Passions
The Universe of Appetites
Over these universes
That He created,
Siva His sway holds,

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The Five Acts performing;
Alone Seated as Tatpara,
In the Cosmos Entire—Brahmanda.

2729. Jnana-Ananda Dance

The Vedas danced, the Agamas danced;
The melodies danced, the seven universes danced;
The elements danced, and the worlds entire danced;
With Nada Sakti the Lord danced,
The Dance of Divine Knowledge-Bliss (Jnana-Ananda).

Siva Nataraja, Lord of the Dance

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2730. Siddha-Lord Dances

In the elements Five,
In the senses Five,
In the sense organs Five,
In the Vedas and Agamas together Five,
(In Kala, and Kala (Time's Eternity))
In the Higher Siva Tattvas Five[1],
(Suddha Vidya, Iswaram, Sadakyam, Sakti, Sivam)
In all these, intermingling
The Great Siddha-Lord dances.

2731. When the Lord Danced

The Devas, Asuras, Humans, Siddhas and
Vidyadharas,
The Primal Three, the Three-and-thirty gods,
The Rishis seven, the Faiths several,
And the creation all, movable and immovable,
—All these danced,
When my Lord danced.

SUNDARA (BEAUTY) DANCE

2732. Dance in the Beyond as Compassion Embodied

Beyond, beyond, the universes seven,
High above Sakti and Sadasiva,
The dark-throated Lord,
As compassion embodied,
Danced in rapture
For Uma there to witness.

---

[1] These are known as the *Siva tattvas*:
i) In *suddha vidya tattva*, jnana predominates and kriya is subdued.
ii) In *isvara vidya* tattva, kriya predominates, and jnana is subdued.
iii) In *sadakya tattva*, jnana and kriya are in balance.
iv) In *Sakti tattva*, kriya is yearned for.
v) In *Siva tattva*, jnana exists alone.

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2733. The Dances of Siva, Eight and Five —Witnessed in Six Adharas

Kodukkotti, Pandarangam, Kodu, Samharam and others,
—These Eight dances[1] He danced,
The Five dances too He danced;
All these you witness in the Nadis (Adharas) six;
In the yogic way;
He danced too in the forests of Deva-daru[2],
And in Tillai[3] and in Alavanam[4]
—He the King Supreme.

2734. Siva Dances Through Cosmos

At the crest of Cosmos of galaxies vast (Paramandam)
Are the Holy Feet of Parasakti;
At the crest of Cosmos
Is the radiant Light of Isa;
Permeating the Cosmos
Is the expansive Nada;
There through the Cosmos vast
Does the Paran dance unceasing.

2735. He Dances in Sushumna and in Jnana that Arises in Yoga

In Yoga
That like elephant goad subdues the senses,
Is Bodha (Jnana);
There arises in rhythmic cadence
The drum-beat of Thom-Theem;
To that, Sankaran, in accord, dance
Within the central Sushumna Nadi;
When He thus dances, He enters in you,
And there abides, never to leave ever after.

---

[1] *Sundara Kuthu* is the Dance of Compassion. It has eight variations: *Kodukotti*, *Pandarangam*, *Kapala Kuthu*, *Zhinatanam*, *Muntandavam*, *Anavarata tandavan*, *Ananda tandavam*, and *Samhara tandavam*. All the worlds come into being when this dance begins, and come to an end when the dance ends.

[2] This was the forest where the rishis performed their sacreligious *homas*, and challenged Siva's might. He destroyed them and danced.

[3] "Tillai"—Chidambaram (in the South Arcot District of Tamil Nadu)

[4] "Alavanam"—Tirualangadu (in the North Arcot District of Tamil Nadu)

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2736. Siva Danced Away From Within Jiva to Jnana

He danced, Jivas to delight;
He danced nine dances,
The nine Saktis to delight;
He danced in forests;
He danced in the thoughts of His devotees;
He danced in the junction of Sushumna within;
He danced in Jnana Endless;
Thus He danced away,
He, my Lord.

2737. Other Places Where He Danced

Saktis Five, Siva forms Five,
Muktis Eight, Primal States Eight,
Siddhis Eight, Siva States Eight,
Suddhis Eight
—In all these Lord dances
His ancient dance.

2738. Categories at the Feet of Dancing Siva

The clouds seven, the sea-girt continents seven,
The bodies seven, the Siva-Suns seven,
The appetites seven, the alleviations (Santis) seven,
All these contained are,
At the Feet of (Dancing) Nandi.

GOLDEN HALL DANCE

2739. The Uncreated Being Dances

In south, north, east, west and crest,
In the five faces[1] wondrous therein,
In the space within space of peerless Bliss,
The Tat-Para dances the dance rare.

---

[1] In *Porpathi Kuthu*, Siva dances with five faces, and in three stages—form, formless and form/formless. This dance takes place separately on each of the "five faces" or elements—as *Aghora*, *Vama*, *Tatpurusa*, *Satyojata*, and *Isana*. Those who witness it experience certain physical emotions, such as sobbing, trembling, and loss of consciousness.

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Siva Nataraja, Lord of the Dance

2740. He Dances, for His Devotees to Witness

Holy Devotees are they,
Who bliss of Hara's Feet attained;
Holy Devotees are they,
Who in Hara entered;
Holy Devotees are they,
Who to Siva's Holy Feet cling;
Holy Devotees are they,
Who witnessed true
The Lord's dance in golden Hall (of the astral sphere).

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2741. Effect of Witnessing Siva Dance in Golden Hall

Uncontrolled was I;
He Controlled me;
He blessed me with His Holy Feet;
He versed me in Transcendent Bliss immense
Thus He dances, Our Nandi,
The goodly dancer of Jnana Dance;
Like a picture He made me sit still
And in me abided.

2742. In Golden Hall He Dances in Intimacy of Jiva

In High Heaven He dances;
In Excellence He dances;
In the Red-Gold Hall
The Valiant Sentinel dances,
In the intimacy of Jiva He dances;
Him I sought in rapture divine
As Tat-Para He dances;
And in love adored.

2743. Siva-Bliss Dance Beyond Description

He dances as a Red Ruby within,
He dances in the flourishing Tillai;
He dances in the Jewelled Hall,
He dances with matted locks;
He dances in the distant Light Divine;
He dances in Sivananda Bliss;
He dances the Pure Gold dance;
Who shall describe Him indeed that thus dances.

2744. Dance Emotions of Devotees

They sob, they fear, they fall, they rise
Their body exhausted,
Themselves they are unaware of,
Their powers lost;
Thus are they in the Holy Temple dance,
They who in love adore
The Holy Feet of Lord,
Flower-like and golden.

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Siva Nataraja, Lord of the Dance

2745. When They Witness Holy Dance

World-seeking you no more hanker after;
No more bewildered are your thoughts;
Sorrows harass not your body within;
Your breath will be trained in the Yogic way;
Your senses controlled from straying away;
All desires are rid;
The heart elates in bliss-seeking;
Thus it is,
When the Holy Dance they witness.

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2746. How He Dances in Golden Hall

He dances with Kali;
He dances in the Golden Hall;
He dances with Demons;
He dances in the world;
He dances in water, fire, wind and sky,
He dances in the Temple Holy day after day
He, the Lord Supreme

2747. Siva's Spheres of Dance Within

The central spinal column that is Meru
The Nadis, Ida (Left) and Pingala (Right),
The Jiva's delta-shaped Muladhara
The Sushumna Cavity that is like Tillai-Forest
Where the cool (Southerly) breeze from Mount Malaya wafts
—All these alike are Siva's Spheres of Dance.

2748. Mystic Frontiers of our Universe

The Land of Mount Meru,
And the Land of South that lies beyond it
Are the Ida, Pingala;
The Holy Hall where the Lord of Crescent Moon dances,
Is the Sushumna
—Thus lie the frontiers of this universe vast.

GOLDEN TILLAI DANCE

2749. Inner Meaning of Golden Tillai Dance

The seven universes as His golden abode,
The five elements, sky and the rest as pedestal,
The central Kundalini Sakti as Divine Hall—
Thus in rapture He danced,
He that is Cosmic light.

2750. Dance in the South

In the Centre the Guru indicated,
Within the head, He as Bliss danced;
Then moving South
In renewed ecstasy espousing Sakti,
He with Her in Eternal Bliss danced.

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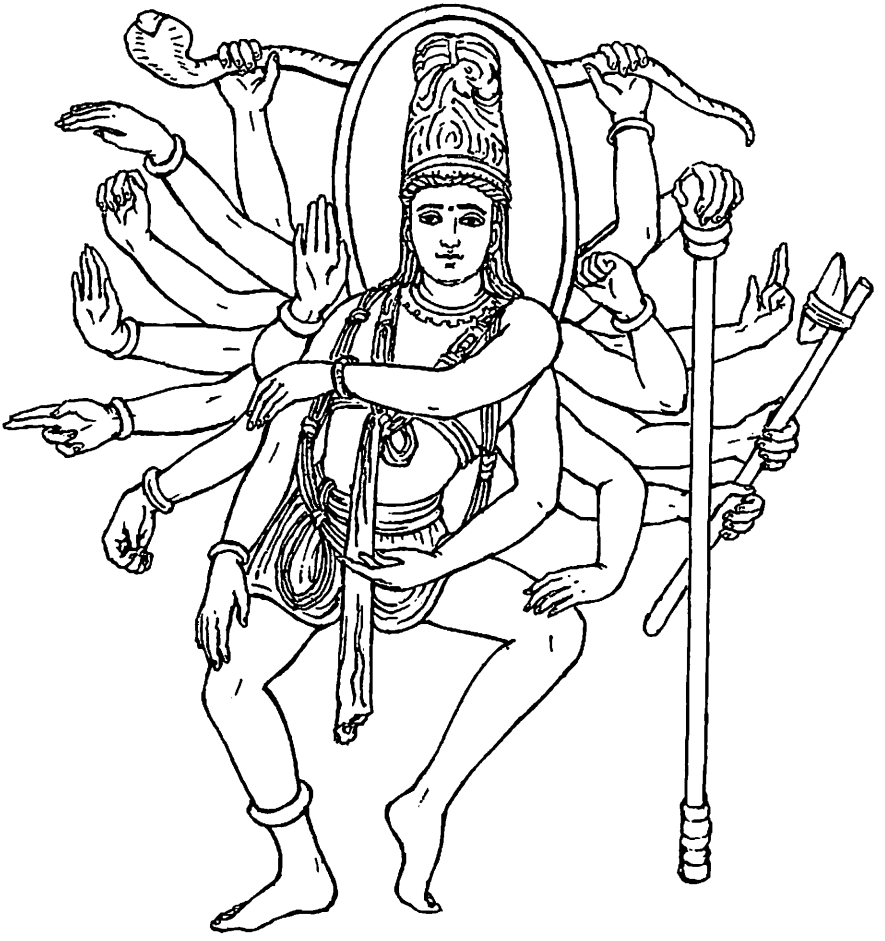

Siva Nataraia, Lord of the Dance

2751. Nadanta Dance

The Primal Para danced;
The Fire in His hand danced;
The Holy matted lock danced;
In intoxication of joy He danced;
The crescent moon danced;
The heavenly orbs danced;
Merging in Nada He danced,
The Dance of Nadanta, heavenly.

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2752. Dance Cosmic

There in the Holy Hall the Lord danced,
The Jivas to adore;
The dance He dances,
Is the Dance Cosmic;
It is the dance that takes you
To Truth of Siva's realm;
There verily is the limit of Mauna Jnana Bliss.

2753. Dance Ensemble

The universes seven;
The worlds thrice seven;
The religions a hundred and eight
—That the path to God show;
The heavenly states of Bliss four,
—Nada, Nadanta, Natana, Natananta—
The Sakti that is His Half;
With them all,
Para's Holy Feet danced and danced.

2754. Pervasive Dance in the Mystic Centres

Idakalai, Pingalai,
The delta-shaped Muladhara,
The Central spinal column Meru,
Where (Kundalini) Sakti is
The Sushumna cavity within,
That is like the Tillai Forest
—In all these the Primal One pervaded,
He that is Paraparam.

2755. South the Holy Land

At the Land's End is Kanya Kumari;
And then the Kaviri
And other holy waters
The nine "theerthas" comprise,
And the seven sacred hills too;
In that land are born the Veda-Agamas;
Thus blessed,
The South is the Holy Land indeed.

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2756. Where He Dances Solo

He dances in Nada,
He dances in the States Four[1],
He dances in Veda,
He dances on the Fire's[2] top,
He dances in Bodha[3],
He dances in worlds all,
He the Blemishless One,
The Lord of Celestials countless.

2757. He Dances in Holy Ensemble

He dances with the Celestials,
He dances in the Holy Temple,
He dances with the Gods Three,
He dances with the assemblage of Munis,
He dances in song,
He dances in Parasakti,
He dances in Jivas,
He, the Lord of Dances.

2758. Guru Para Dance in Holy Temple

"I am the Lord of Six Ways to God,
I am the Guru Supreme, religions speak of,"
Thus saying,
He chose the Holy Temple in South;
And there in resplendence dances,
With peer none to compare.

2759. Siva-State

The Spaces Vast are His dance arena,
Upon that my Paran dances;
The radiance of His twin Feet
Ascends to heavens high,
And reaches to Five-lettered Nada's point;
He does descend to you and bless you,
His Siva-State confer on you.

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[1] Nada, Nadanta, Natana, and Natananta.
[2] Kundalini
[3] Pure consciousness

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2760. Varied Dances

And the dances varied,
With it the foot-work
And the jingle of the anklets
And the songs sung
And the Forms He assumed,
—So, the Guru Para dances;
Seek that dance within
And your birth's cycle forever end.

2761. He Dances as Prana

As Prana that in heart arises
To permeate your hands and feet,
And sense organs all,
—Thus He dances
In the arena of nine gems,
He the Red-Ruby Dancer;
As the Holy Guru He danced in rapture
In places all.

ATBUDHA (WONDER) DANCE

2762. Dance of the Form-Formless (Sadasiva)

The Form that dances[1]
Is Guru's Form,
It is in sooth Formless;
That Formless One shines
As Sakti Tiripurai as well;
She verily is Uma
That is Form-Formless

[1] When Siva dances the *Atbhuta Kuthu* (Wonder Dance), He is Formless, and His consort is mingled into Him as Tiripurai (or Uma). This dance is beyond the comprehension of ordinary human cognition. It can be witnessed only by those who are rid of *maya*, and *mamaya*. In this Dance, His partner Uma first separates Herself from Him during the dance and then later coalesces with Him. The visualization here is that of Siva dancing before His consort wearing on His body, fire, drum, beads, noose, goad, spear, skull, etc. The Five Letters, Si Va Ya Na Ma, are represented here.

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2763. The Form-Formless Dancer is Gurupara

The Holy Way is Form-Formless
In the Holy Temple of Chidambaram,
The Form that dances there
Is the Form of Guru within,
They who full know,
He is Form-Formless,
They receive His Grace Divine
That Jnana Way.

2764. Nadanta Dance in Prana Source

From within the head
In twelve finger-measure
The Prana breath rises high,
That highway you seek;
That the Place where
Our Lord of Nadanta dances;
That verily is the Holy Temple.

2765. Light-Form of the Divine Dancer

The wind, the cloud, lightning, rainbow, sky and thunder
All these in space arise;
Like it,
Within the rapturous rays blended of Adharas six,
And without them too, Separate,
He as Form of Light stands,
In body concealed.

2766. Dance Witnessed by Those Who Transcend Maya and Mamaya

In the elements five, and directions eight,
And above and below,
Beyond the intelligent senses
Is Bliss Divine;
For them to witness
That transcends Maya and Mamaya
The Lord stands and ever dances.

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2767. In Dance Siva Blends

The Dancer blends in Sakti of charming bracelets,
The Dancer blends in blemishless Bliss,
The Dancer blends in blemishless Jnana,
The Dancer and His consort in Dance Blend.

2768. Dance for Jiva's Redemption

My Lord and His Sakti
That His Half took
Stood dancing;
That I witnessed;
For the countless Jivas
That are veiled by Maya,
As Redemption He stands,
Dancing, dancing eternal.

2769. Bliss of Siva-Sakti Pair Dance

The Form of Sakti is Bliss-All;
Of equal Bliss is Uma's Form;
Sakti's Form rising in Siva's Form
As one merged and one dance performed;
That peerless dance is bliss Perfect.

2770. Ajna Centre is Astral Temple of Lord

Straight within the fore-head
Between the eye-brows
Is the astral Space vast;
Peer, peer within there
The luminous Mantra (Aum) will be;
The place where they in yearning sought Him
Is the place where He in yearning is;
That verily is the Holy Temple of Chidambaram
And there did I firm sit.

2771. Seven Pedestals of Siva's Dance

The universe vast,
The Tattvas numerous,
The Sadasiva,
The Sushumna central,
The Sakti Sathavi,
The Sakti Sambhavi

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The Sakti Kundalini
(That in Muladhara Plexus is)
—These seven are Siva's pedestals;
On them He dances
He, the Being Transcendental.

2772. The Light of Astral Flower in the Dance Theatre

The shedding light
Of that Astral Flower Within,
Illumines the Dance Arena entire;
Wondrous indeed that Flower is;
Its petals four (in Muladhara)
Into a hundred petals blossomed (in Sahasrara)
And into ten and two hundred worlds expanded,
In the interminable spaces vast.

2773. Septenary Centres of Cosmic Dance

Seven Crores are the universes vast,
Seven Crores are the life forms varied,
Seven Crores the continents of the sea-girt world,
Seven Crores the Lingas in directions eight—
These the Temples where His Cosmic Dance performed are.

2774. Dance in Space

The Space is His Body;
The Muyalaka (Demon) is the Darkness in that space,
The Directions eight are His spreading Hands,
The loving eyes three
Are the lights three (Sun, Moon and Fire);
Thus He dances
In the space arena,
That is Body Cosmic.

2775. Holy Dance Theatre

The Holy Dance arena is the creation countless;
The Holy Dance arena is the Holy Feet of Lord;
The Holy Dance arena is the sphere of Water and Fire,
The Holy Dance arena is the Letter-Five, verily.

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2776. Pandaranga Dance at the End of Dissolution

The drums beat, the pipes played,
"Aum," they hummed;
The men danced,
"My Primal Lord!" they said;
The crowd of Ganas in serried ranks praised;
The numerous Bhootas sang
—Thus He danced the Pandaranga,
—The Dance of Dissolution
At end of Tiripurai conflagration.

2777. Who Witnesses Golden Temple Dance

The Celestials in the universe
And the Celestials Beyond,
And the holy ones in the sea-girt world,
All, all, witnessed the Golden Temple dance
Of the Lord of Lotus Feet,
And that adoring
Reached Siva-State.

2778. Rapturous Experience Flowing From Witnessing Holy Dance

At the sight of tamarind
Water in mouth wells up;
As like it,
Are all those who witness the Holy Dance;
They shed tears of joy;
They melt in love of Lord;
In their hearts,
Ambrosial bliss of Divine Light wells up.

2779. So too, They Who Hear of It

They stagger, their sense lost,
Drunk of Sivananda Bliss;
They who still retain their senses,
Frenzied become;
Thus are they,
Who the Divine Dance witnessed,
In the Holy Arena praised by all;
Even those who hear of it
Are like those who witness it;
—All rapture is theirs too.

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2780. He Dances With Sakti

With fire and drum,
With Rudraksha garland and noose cord,
With elephant's goad, trident and skull,
With frightening blue throat where Jnana is,
With Sakti for His inseparate partner,
He dances the Dance Mighty.

2781. He Dances Inside and Outside the Heart

With the accompaniments eleven
That dance has,
With anklet feet and drum in hand,
The Nada reverberated,
And reached like Para-Para in High Heaven;
The Holy Nandi that thus danced,
Is verily inside your heart and outside too.

2782. Dance of Divine Bliss

The nine[1] danced,
The sixteen[2] danced,
The loving Faiths six[3] danced,
The seven melodies[4] danced;
The twenty and eight rhythmic beats[5] danced;

---

[1] The nine centers within—six adharas and the three centers of sun, moon and fire.

[2] The sixteen-petalled mystic lotus in the visuddhi center, where the 16 kalas ending with *unmanai sakti* are located—referred to as *Sodasa kala prasadam*. See also Mantra 2377, Tantra Eight, note, *supra*.

[3] The six religions are variously delineated as follows:

a) Saivim, Vaisnavam, Saktam, Sauram, Ganapathiyam, Kaumaram—these are the 'Vaidik' faiths.

b) Kapila, Ganatha, Patarayali, Aksapada, Vyasa, Jaimini—these philosophies are named after their founders.

c) Buddha, Jaina, Bhairava, Kalamukha, Lokayada, Sunyavada—these are held as "outer faiths" by Vaidiks.

d) Bhairava, Vama, Kalamukha, Mavirata, Pasupata, Saivam—these are held as "outer faiths" of Saivam.

e) Lokayata, Buddha, Jaina (Samana), Mimamsa, Pancharata, Bhattacharya—these too are held as "outer philosophies" by the Saiva school.

[4] The seven primal melodies are: Sa, Ri, Ga, Ma, Pa, Da, and Ni. In Tamil literature, they are described as *kurtuttam*, *kaikilai*, *uzhai*, *ili*, *vilari*, and *tharam*.

[5] 28 rhythmic modes commencing from *kandam* and *prabandavuru*. Kandam has a basic measure and a single beat; prabandavuru has no basic measure and has multi-beats. In between are permutations and combinations. The 28 rhythmic measures belong to the inner measures of dance rhythm.

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The Love (Sakti) too danced;
He danced the Dance of Divine Bliss.

2783. Dance of Seven Melodies

As seven subtle melodies within the seven articulated,
As the seven letters they denote,
As one harmony in the seven musical notes,
He descended and pervaded;
In the seventh state beyond the six adharas
That Jnana yoga crosses
Is Aum Paranjothi, (the Divine Light)
In the dance of seven melodies He danced.

2784. Dance of Triple Pasa-Riddance-Mohanta Dance

The three letters A, U and M (Aum)
The five letters Na, Ma, Si, Va, Ya became,
And as three hundred and sixty rays[1] they became;
Commencing from Muladhara that the waters hold
In through the centres six (Adharas) and spheres three
(Sun, Moon, Fire)
That the triple Karanas their end may see,
He in ancient Pasas Triple danced
The Dance of Mohanta (Impurity-riddance).

2785. He is Kalpaka Tree that Grants All Wishes

Above jewelled crowned heads of Celestials,
Are the flowery Feet of Lord,
A precious Jewel is He;
He adorns the rising heart of His loving devotees;
He is Tree Divine (Kalpaka Tharu)
Of Heavenly glades;
He transcends worlds all.

[1] Presumably, the reference is to the combined 360 rays of fire (118), sun (106), and moon (136). They constitute kala (time) as the 360 rays or 360 days that comprise a year. See also *The Serpent Power*, by Sir John Woodroffe, pp. 144-5.

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2786. When Creator Dances All Creation Dances

When the Creator dances
The Worlds He created dances;
To the measure He dances in our Knowledge,
Our thoughts too dance;
When He in heart endearing dances,
The elements several too dance;
Flaming as Divine Five He dances,
That we witnessed in rapture surpassing.

2787. Primal Dance

"The Primal Dance He danced,"
Thus say the holy ones;
None saw Him dance
That Primal Dance of yore;
When that Primal Dance they witness,
They dance indeed in the Grace
Of that Primal Sakti.

2788. He Danced in Asi Pada State

In the nine centres mystic within
The ninth state (Turiyatita) attained;
In the centre that is love
His twin feet in Asi-Pada danced;
And as the anguished Sakti within Him danced
My loving Father together with Her in rapture danced.

2789. Dance of Ananda (Bliss)

The Tattvas danced; Sadasiva danced;
The Thought danced; Siva-Sakti danced;
The creation vast danced; the Vedas danced;
The Lord too danced
The Dance of Ananda (Divine Bliss).

2790. He Danced for Rishis Patanjali and Vyaghrapada

In the Splendorous Temple (of Chidambaram)
He danced,
For the two Rishis[1] to witness
He danced, Form, Formless and as Cosmic Form,
Within the Divine Grace of Sakti

---

[1] Patanjali (the snake-bodied), and Vyaghrapada (the tiger-footed).

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He danced,
He the Siddha, the Ananda;
As Form of Grace
He stood and danced.

2791. He Danced in Vedanta-Siddhanta Truth

Siva danced, Sakti danced,
The worldly desires danced;
The space that dances not danced;
The Tattva-Nadanta wondrous danced;
When Siva danced inside of Truth,
That indeed is Vedanta-Siddhanta.

2792. Siva Natana

Nadanta that is end of Nada, (Principle of Sound)
Bodhanta that is end of Bodha (Jnana)
Vedanta that is end of Vedas
Sivananda that is Bliss of Siva,
Sadasivananda that is without end,
In all these, He dances the Siva Natana
He that is Nada Brahmam (Lord within the Sound-Principle).

2793. Jnana Dance

The perplexities of the Five Gods
Rudra and the rest to end,
The Jiva bonds standing afar,
In prayer to depart
The Holy Para by Himself dances everywhere;
Holy indeed is the Jnana Dance
That Sivananda Bliss fills.

2794. Dance in the Three Lights

As One Supreme He stood in times of yore,
Redeeming the Celestials countless,
He earned the name of Lord (Vikirtha)
He danced in the luminous Lights Three,
He accepted me in His Grace.

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2795. He is Tattvas and Their Goal

The Lord is the beginning of Vedas
He is beyond Nada Tattvas;
(Knowing this not),
They sought the pleasures of this world
And in them revelled;
He is the Tattvas in order placed
And their Lord too at once;
In that in separateness
He commingling stood.

2796. Dance of Bliss is Union in Siva

"Bliss Bliss," they say;
Witless are they;
None Know the Dance of Bliss;
Having witnessed the Dance of Bliss,
The Jiva its separateness ends,
And in Divine Bliss unites.

2797. Signification of Five-Lettered Mantra in Siva Dance

"Leave this, be reformed,"
—Thus to Jivas, gestures one hand in letter "Si;"
"Come unto me, Be united in me"
—Thus to Tapasvins gestures another flower-like hand in letter "Va;"
"Be in, Deva, fear not."
Thus to Celestials gestures, the golden hand in letter "Ya."
The hand that holds fire
Gestures the letter "Na;"
The foot on earth planted in dance
Gestures the letter "Ma;"
(Thus is the entire Five-Letter Mantra
"Si Va Ya Na Ma"
In Divine Dance denoted.)

2798. Further Signification of Dance-Form in Relation to Five Letter Mantra

The hand that holds the drum, (Si).
The hand that sways, (Va)
The hand that offers Refuge, (Ya)
The hand that holds the blazing Fire, (Ma)
The lotus-foot, firm, on Anava Mala planted, (Ma)
—Thus of the Divine Dance Form
Si Va Ya Ha Ma denotes.

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2799. Symbolism of Siva Dance

Hara's drum is creation;
Hara's hand gesturing protection is preservation;
Hara's fire is dissolution;
Hara's foot planted down is Obfuscation (Tirodhayi)
Hara's foot, raised in dance, is Grace (Redemption) abiding

2800. Sakti Witnesses Trinity Dance of Siva

The flaming fire is He;
The sparkling light within is He;
The Sakti of youthful eyes saw Him dance;
She saw the Three Gods merge
Into the One Primal Being;
In rapture She sang Vedas all.

2801. Para Sundara Dance in the Beyond

Nandi, My Father, Lord of Jnana,
In the one-letter mantra Aum, He entered,
Transcending it,
In the Spaces beyond He dances,
In comeliness surpassing,
How shall I describe that Para Sundara Dance!

2802. Form of Siva

A lion-hearted Guru is Nandi,
In the Holy Temple He does dance;
None know His Form divine;
Fiery red smeared white it is;
They who see His Form
Reach the haven of Refuge.

2803. Sakti's Grace Dance

Sakti in the Lord
Stands as Tat-Parai;
She forges the bond between Para and Jiva;
Standing as Iccha, Jnana and Kriya
She many acts performs;
And when She, Her Grace lends
You reach Hara's loving Feet.

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9. ATTAINMENT OF AKASA (SPACE) WITHIN

2804. How Siva is Within

The Lord is in our heart,
As Aum is He there,
As Fire is He there,
As Order is He there,
As Space in body is He there,

2805. How Siva is Without

As the Earth vast,
As the Universe vast,
As the Void Beyond,
—Thus is the Lord Pervasiveness all;
Vast indeed is His benevolence;
His Feet support the world entire,
Yet invisible is His Form,
He the Primal Lord.

2806. Siva's Light Merges in Jiva's Light

He is the Light Cosmic,
He is the Light Beyond,
He is the Light that mingles in the Light within;
In the Spreading light of Space,
That swallows Immensity Vast,
My body-light merged,
Shattering Existence's land-marks, all.

2807. He as Light is Immanent in Brahma and Vishnu

In the delight of the maiden's union
Is the sparkling light of the Primal One;
Immanent in Brahma and Vishnu it was,
Yet they knew it not (and contending stood);
Then He revealed Himself to them
As Light Divine,
Flaming from earth to heaven.

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2808. When Siva's Light is Reached

The Light Transcendental
Is knowledge beyond knowledge;
When in it merge in silence
In the Lights Three (within) that are mighty,
Then is Siva reached;
If His Feet there you leave not,
Long, long may you be.

2809. He Fills Space and Outer-Space

He fills the space;
He is the darling of Celestials;
He wears the Serpent;
Having filled the space
He stands as outer-space,
He the Fire-Hued.

2810. In Kundalini Yoga Jiva's Thought Merges in Space

As you breathe in the Yogic Way,
You reach the Inner Light,
That is the breath of worlds all;
The Damsel in the Muladhara
Then rises and upward ascends,
Spreading Her day-light brilliance,
And thus uplifted,
My thoughts in Space within merged.

2811. Drink of Ambrosia in Space

Move close to Lord,
He leaves you not;
Move close to world,
He leaves you alone;
He the Supreme Lord Nandi;
Move close to the Flashing Light
Within the (mystic) astral space,
And there adore;
You may drink of Ambrosia Divine.

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2812. The Cosmic Space of Samadhi

In the Outer Space is universe and the world,
In the Inner Space is Primal Jnana,
In the Space where Siva is, is Light Resplendent,
In the Space that composes the Cosmos
Is Samadhi's destination.

10. JNANODAYAM (DAWN OF JNANA)

2813. Bliss in Sushupti and the Lord of Bliss in Turiya

In the conjunction of Mind is the Waking State,
Then the Dream, where bliss experienced be;
Beyond it, is (sushupti) where Bliss experience certain is;
Ascend still, there is the Space (Turiya)
Where are only Two—Bliss and Lord of Bliss.

2814. Adore Lord as "Rare" and "Great"

With His hands He peeled the elephant hide,
In His hands He held the skull,
On His crest He adorned the crescent moon,
That Lord I adored;
"Rare; Great is He;"
Beyond that I knew nothing;
Is He black or red?
I have not seen.

2815. Enter Within and Follow Guru's Way

When the Celestials above consumed ambrosia,
He consumed poison;
Follow the Way of Tapas, the holy men taught,
And enter within;
He will give you Jnana, that is pure gold;
So, Siva's Feet do seek.

2816. Kindle Light Within Light

Break open the Kundalini Light
Light the Lamp within;
Kindle the Light within that Light
They who can thus brighten,
The Light within the Light
May reach the Feet of Him,
Who is lustrous Lamp of Jnana.

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2817. Know Truth of Tattva Jnana

Where Tattvas are, the Lord of Tattvas is;
Where Tattvas are not, the Lord of Tattvas is not;
When you Know the truth of Tattva Jnana,
The Lord of Tattvas will there appear.

2818. Lord Stands in Astral Sphere of the Head

In the astral space that holds Jnana True,
Is the ambrosia that wells up from the fleshy body-mire;
With the spreading matted locks of lustrous golden hue,
With the haunting perfume of the ruddy (astral) flower,
He stood.

2819. Brilliance of Lord's Light

Pearl, diamond, coral of three waters,
Gold of purest fineness and gems,
In to the brilliance of all these blended
Is the Light of Lord that in heaven is;
How else to describe that Divine Resplendence!

2820. Lord Himself Removed "I" and "He" Distinction

As I and He, I separate sought;
And as I thus sought,
"I" and "He" are separate not;
—Thus the Lord of Primal Jnana Himself granted,
And then no more was the thought of I and He.

2821. Jnana Way is the Truth

The Jnana Way is the Nadanta Way,
The Jnana Way is the Knowledge of Self,
The Jnana Way of yoga is to centre on Siva,
The Jnana Way of Silence
Is the Veda Truth of Nadanta.

2822. Jnana is the Way to Liberation

For them who seek liberation,
Siva Jnana is the life-breath;
For them who seek liberation,
Siva God is the life-breath;
For them who seek liberation,

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Pranava is the centre of divine union;
The Lord is the Knowledge within Knowledge,
Of those who liberation seek.

2823. Lord is the Support Unfailing

For those who can see Him,
He is the light of their eyes;
For those who can see Him,
He is the ambrosia of the Oceans;
Them who adore Him
The Mighty Nandi never fails;
To them alone who yearn for Him
He stands as Support unfailing.

2824. Even Celestials Are His Vassals

Like the sound within the one-letter word "Aum" is He
He is the Great Truth the Celestials long for,
He is the Flaming Light that shines afar,
He is Our Lord,
The Immortals who adore His Feet
Are but beings to His inner service devoted.

11. SATYA JNANANANDAM (SAT-CHIT-ANANDA)

2825. In the Seventh Void is Siva-Knowledge-Bliss

All spaces as space
As all and nothing,
The three Spaces below,
And the three Spaces above,
Seeking them,
And Knowing not what this Space is like,
In that Supreme Bliss
Is the Tat-Para Jnanananda;
Siva-Knowledge-Bliss
In that He and I one become.

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2826. Beyond Three Turiyas and the States They Lead to

In the Turiya First[1] is Thom-Pada (Tvam-Pada) State,
In the Turiya Second[2] is Tat-Pada State,
In the Turiya Third[3] is Asi-Pada State,
Beyond[4] is the Subtlety
Immense that transcends Space
There, the Holy Truth of Nandi, verily, is.

2827. The Fourth State of Bliss—A Blend of Six Attributes (Satya-Jnana-Ananda)

Peerless the Bliss that in Satya-Jnana is,
Incomparable is it to the light of pure gem's rays and the like;
Like Lily Blue, Purity, Beauty, Colour, Fragrance and Radiance
—These Six, together blended, is
That Bliss-State of Satya-Jnana.

2828. Sakti is Sat, Para Jnana is Chit and Siva is Ananda

To speak of Sakti, Siva and Parajnana-Bliss
Thus are they:
Infinite high is Siva's Bliss (Ananda)
Manifestness (Svarupa) is Sakti (Sat);
Parajnana is that the Holy Guru to Jiva imparts (Chit);
—All three together are like the Flower
Blended with Six attributes above (Sat-Chit-Ananda).

2829. Satya-Jnana-Bliss is Above the Three States

Like the Blue Lily blossom that is blended
With Colour, Purity, Beauty, Fragrance and Radiance,
It is,
When Jiva into Tat-Para blends;
Then is the State of Siva-Manifestness (Svarupa)
That is of the three States exalted,
And in Him arose Satya-Jnana-Ananda.

---

[1] In *jiva turiya*, jiva realises its spiritual nature, and is in God-consciousness—but duality still exists.

[2] In *Para turiya*, jiva realises Siva, and is union with Him, but not united—duality still exists.

[3] In *Siva turiya*, jiva unites in God totally, himself becoming God—the unitive state is reached.

[4] In Beyond turiya, jiva himself becomes undifferentiated in God, and attains the subtle Siva state of Luminous Self-Manifestness (*Sivarupa*).

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2830. Lord is in the Farthest Stretches of Thought

Think of Him as far as your thoughts stretch,
Adore Him in melting love,
Praise Him in songs melodious,
Well may you envelop Him in your heart;
Me too,
My Lord Nandi, His Grace extending,
Led to think of Him
To the farthest reaches of my thought.

2831. Sweetness of Satya-Jnana-Bliss

Milk, honey, juice of fruit
In ambrosial sweetness mixed;
Like it is when the triple States of Turiya—is crossed,
And Jiva enters in Satya-Jnana-Ananda;
It is a sweetness that permeates
Every root of body's hair.

2832. Satya-Jnana-Ananda is Transcendental

Transcending spheres of immortal Celestials,
Transcending Cosmic Spaces,
Transcending sphere of Nada,
He stood, all by Himself—the Lord;
Sakti with coral lips, pearly teeth and dewy-cool speech,
And the unflickering Light of Parajnana
Following,
He stood (in Satya Jnana Ananda).

2833. How Jnanis Reach Satya-Jnana-Ananda

The Tattvas six times six
That in Eye-brow Centre stand
In Waking State,
They left behind;
They rid themselves of Malas;
Were purified in Turiya that is Pure (Suddha);
Freed of the bondage condition (Baddha)
They became Siva;
Beyond that they ascended into
Satya-Jnana-Ananda (Truth-Knowledge-Bliss that is Sat-Chit-Ananda).
They, the Jnanis True.

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2834. Svarupa (Manifestness) is in the Fourth Turiya State

Jiva having become Siva
And the triple Malas extinguished,
Ascending into the Triple Spaces
In Desire and Not-desire ceased
Pass into the holy state of
Satya-Jnana-Ananda Bliss;
There in that farthest Turiya of Jiva,
The Self-illuminating Manifestness (Svarupa) is.

12. SVARUPA UDAYAM (DAWN OF MANIFESTNESS)

2835. Parsivam is Immanent in Svarupa State

The Holy Master, Parama Guru,
As Para constant pervades interminably all;
In that immanent state,
Extends His Self-illuminating Manifestness;
When Jiva the Final Turiya State attains.

2836. Parasivam is Pervasive

In that prirnordial Flood of Waters
(At the time of Dissolution)
As Waters of the earth, the tempestuous Winds,
The Fire, the Sky and Earth
He interminably extended in Space;
I Know not how to limit Him
And thus adore Him.

2837. Parasiva is Immanent in All Gods

As thus He stood,
The Gods Brahma, Vishnu and others
Who wherever stood
Praise Him as Lord Supreme;
In them all He immanent stood, my peerless Lord,
And beyond them too, He Stood,
He, the Lord of Worlds all.

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2838. When Jnana Supreme is Attained

Knowing not the foot-prints of Faith's Way,
They the eight causal sins[1] of greed, lust and others commit;
They are egoity possessed;
They who transcend these,
And Jnana attain,
Verily become Lord of Immortals in High Heavens.

2839. Svarupa Siva is of the Triple Turiyas and Beyond

The three gods, Brahma, Vishnu, Rudra
Are of the Primal One;
Yet is He from them separate;
Like it, the Lord stands
In the Turiyas triple—
Jiva, Para and Siva
(One and yet separate),
Thus say the scriptures sacred.

2840. Unless Lord Himself Reveals as Guru, He is Beyond Reach

Form He has none,
Yet Form He assumes;
Birth He has none;
Yet is He the seed of all births;
Beyond Formlessness, too, He is,
The elusive Lord;
Unless Himself as Holy Guru reveals
None, Him reach.

2841. Meditation on God's Manifestness

They who meditate on His Svarupa,
See Him as the light within;
They who meditate on His Svarupa,
Will Timeless Eternity attain;
They who meditate on His Svarupa,
Will with Celestials be;
Yet who does seek His Svarupa true
In the world here below?

---

[1] "The eight causal **sins**"—Lust, anger, ignorance, greed, hatred, vengefulness, miserliness, possessiveness. The *Kularnava Tantra* enumerates eight **bonds**: pity (*daya* or inferior benevolence as opposed to divine compassion); ignorance and delusion (*mona*); fear (*bhaya*); shame (*lajja*); disgust (*ghrina*); family (*kula*); habit and observance (*shila*), and caste (*varna*). Refer also to *Shakti and Shakta*, by Sir John Woodroffe, p. 530.

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2842. Behold Transcendental Light (Param Jyoti)

As I clung to the Lord that is Transcendental Light,
The Transcendental Light in me entered and remained;
And as I sank and sank into the Transcendent Light,
I beheld the Transcendental Light,
Himself aloud proclaiming.

2843. Dawn of Svarupa Bliss in Satya-Jnana-Ananda

Manifestness, Form, Attributes and Past
—All absorbed,
Satya-Jnana-Ananda arises (Truth-Knowledge Bliss)
With the six attributes blending;
(flower, purity, beauty, colour, fragrance and radiance)
Like it, arises the Bliss of Holy Guru
Of self-illumined Manifestness,
In whom the Four Saktis absorbed are.

2844. Acting on Adi Sakti Svarupa Siva is Aum

He is Bliss beyond speech
He is Silence,
He the Self-illumined Manifestness;
When He acts on Adi Sakti,
He becomes the letters A, U and M;
And thus as Aum defying description,
He shines as the Light within,

2845. He Stands Concealed in Kalas of Sakti

In the valleys within the cranium I stood,
Adoring Him in penance devout;
And there I discovered Him, the Thief,
With Sakti standing in Kalas concealed;
Discovering Him, I ended my birth's cycle.

2846. Knowledge of the Way of Becoming

I knew the Way of Becoming,
I knew the Way of Seeking the Rare One,
I knew the Way of Entrance to Him;
No more the egoity,
None other the locale
The Primal One I become,
He and I one will be.

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13. FATE

2847. Understand Fate's Working; Jnanis are not Thwarted

What though you cut them, chop them,
And with chistle their heads hammer,
Or with cool sandal Paste soften them?
All these are but by Fate, Nandi decreed,
Thus realizing they impassive remain,
They, the Holy Jnanis, that Truth perceived.

2848. The Past is Inexorable—Seek the Fair Land

Nothing there is,
Except by your past deeds come;
The heavens cannot decree otherwise;
And so by Muladhara Way
I sought the Lord within the head;
And what I did afore,
Took me to the Fair Land of Bliss.

2849. Understanding Logic of Karmaic Law, I Sought Nandi

The sands the river deposits
Are by the river carried away;
To none else is that task apportioned;
(And so)
I sought Nandi
Of holy ashes and erect matted locks,
And with Him inseparate stood, devout intense.

2850. Seek Lord Always

What though the heaven thunders,
What though the seas rise and foam,
What though the fires spread and burn,
What though the tempests roar and blast,
Unconcerned I seek Lord
In devotion intense.

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2851. Plough the Field of Jnana

What thought the elephant pursues,
What though the arrow pierces,
What though the wild tiger surrounds,
Deep I plough the field of Jnana
In the Other Land,
Lord has me allotted.

2852. Jnanis Are Unconcerned

If this body to harm comes
There is One to fashion another;
If a land to destruction goes,
There is another land for people to migrate;
If a house to pieces falls,
There is another house to dwell;
—Thus do their thoughts, unconcerned run,
Who Nandi's bounty Know.

14. DARSHAN OF SIVA

2853. Siva Reveals in Doubt-Free Thought

Those whose thoughts inseparable in Siva merge,
In their thoughts, Siva reveals;
Those who can vision their thoughts doubt-free,
In their thoughts, Siva is.

2854. He is Subtle Beyond Thought and Speech —Seek and Find Him

Beyond speech and thought
Is hidden that Vedic Object;
Look at it;
It is an Object subtle by far;
It has no coming, no going, no perishing;
All blessings are
For those who seek Lord true.

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2855. The UnKnowable Bestows Grace as Hara

As Paran, as Parparan and Beyond
As constant interminable Light Transcendental;
As Support definite of all.
As One beyond knowledge of Self,
As Hara here below,
He, His Grace showers.

15. DARSHAN OF SIVA SVARUPA (MANIFESTNESS)

2856. Supreme Svarupa Bliss

Beyond Difference and Non-Difference
Is that inviolate Bliss;
In every hair root its ambrosial sweetness floods;
Beyond the initial Manifestness Three it is;
There indeed is the greatness vast of that Supreme Manifestness
That Vedas praise so high.

2857. He is the Fragrance in the Flower Within

He is Sentience, He is Life;
He is union, He is separation;
He is Continuity beyond thought;
He stands in the fragrance of flower within.

2858. Seek Him There Within

He who stands thus
Of Him you think;
Seek His Presence;
He ends the imperfections
Of those who seek Him;
He is the unwritten Veda immutable;
He is of Tapas great
He stands within the head;
For sure it is.

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2859. He Blessed Me Saying, "You Know"

My thoughts woke up
In lightning flash within;
And as I woke up,
The self-illumined Lord, the peerless One,
Of Form golden-hued, Nandi of matted locks
Entered into me and said, "You Know;"
And thus saying,
He cast His benign glance upon me.

2860. Brahma Turiya Beyond Triple Turiya

Satya-Jnana Bliss is He
It is Sivananda light
That surpasses Thought;
It is Pure Brahma Turiya;
It is Turiya beyond Turiya;
In it arises the Light Transcendental.

2861. Svarupa Siva Beyond Bliss of Satya-Jnana-Ananda

Paran He is not,
Nor the expanding Paraparan is He,
Nor the abiding Object Beyond,
Nor the Vibrant Light above it,
Nor the One who supports all;
He is they and not they;
Hara He is not,
Beyond Bliss is He.

2862. Aim of Suddha State

Mukti, Siddhi and mature Jnana attained,
In devotion standing,
In Param standing,
In the mighty Sakti standing,
They realize the Tattvas;
Then from that Suddha State
They passes to Sukhananda Bodha State.

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2863. Ariya-Turiyatita Beyond; Turiyatita Beyond is Svarupa

Turiyatita is Void
That is beyond words
When Ariya Turiyatita state still above is reached,
Jiva blossoms shimmering;
Neither folding, nor unfolding;
The Form too is altered;
How to describe it![1]

16. MUKTI BHEDA AND KARMA NIRVANA (GRADATIONS OF REALIZATION)

2864. Progression of Soul's Journey to Five Muktis

Jiva reaches to (Jiva) Mukti ftrst;
Then passes on to Param State;
And thence to Siva State;
In the Turiya practised therein,
Is the Primal Self-illumined Manifestness;
And having attained Svarupa,
Is reached the State of Nirvana.
(In Ariya Turiyatita State.)

2865. He is the Finite Goal

He is Param that is reached
By those who desire Him,
Leaving their own desire behind;
He is Lord of Fore-Head Eye
Whom the learned who have learned all,
Still learn about;
He is the Transcendental Light
Whom those who have bonds none

---

[1] "A thing cannot be described and clarified in terms of itself but only with reference to something else in the universe...

"The field from which the substance and the form of symbols are taken is nature. There is no other field from which to derive them. Nature takes the two aspects of 'human nature' and the nature of the surroundings of man. Man's 'animal nature' is symbolic of a particular aspect of human nature, derived from the nature of animals in man's surroundings.

"(The) substance and form of symbols belong to external nature. The meaning applies to the internal nature. Nature is the mirror of consciousness, and the pictures in the mirror reflect the dynamism of consciousness." See *The Book of Signs*, by G.H. Mees, Vol. I.

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Surround;
He is the One,
Whom those who have reached,
Have ceased to prattle about.

17. SUNYA SAMBHASANA (DIALOGUE OF SYMBOLISM)

Chapter 17 is entitled *Sunya Sambhasana*, 'Dialogue of Symbolism,' but it is more popular esoteric that symbolic, and resembles in this respect the popular *dohas* and other *sandabhasa* literature of Bengal, which began to appear from about the 10th century onwards with the decay of Buddhism (see *Obscure Religious Cults of Bengal* by Das Gupta). The verses in this chapter are typical siddhar poetry.

2866. Mystery of Lord's Play

Body the gambling board;
Five[1] the dice;
Three[2] the channels
Fifty-one[3] the squares
Thus the Jivas play the game;
He who thus leads them to it,
The mystery of His play
I know not.

2867. Holy Way is Strewn With Thorns

The Holy Way is by thorny bushes covered
They know not how to remove it;
They who know how to remove it
Are they for whom my heart yearns.

2868. Kundalini Yoga

Six are the streets
In their junction are juicy palm trees four;
With ladder difficult to climb,
I ascended the palm's heights;
And there I saw the seas seven.

---

[1] Sense organs

[2] Malas—anava, maya and karma

[3] Fifty-one letters of nada pervading the body.

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2869. Abnegation of Desires Leading to Liberation Through Yoga

I sowed the seed of brinjal[1]
And the shoot of balsam-pear[2] arose;
I dug up the dust[3];
And the pumpkin[4] blossomed;
The gardner-gang[5] prayed and ran;
Full well ripened the fruit of plantain[6].

2870. Sahasrara Centre of Liberation

With the seed of Lord
There is a field
Where the Jiva ripens
That field they know not;
If the Grace of Blue-throated Lord there is,
Easy to enter that field
In Truth it is.

2871. Turiya State

A deep field there is one[7];
Waste fields two[8] are there;
Another alien field[9] with them lay mingled;
Those that plough the field of heart
For them the field fed with water[10],
Lay ripe in harvest rich.

---

1 Renunciation (*vazhu* plus *thalai* means 'shaven head')

2 Bitterness—or world negation

3 The tattvas or the universals that constitute the body.

4 Siva (suggesting a Linga covered with holy ashes)

5 The indriyas or sense organs; may also refer to malas

6 Mukti or liberation from birth. The plantain is thought of as being seedless (the Tamil *vazhai* comes from *'vazh'* and *'i'*—creating a pun on the word to mean 'life-giving fruit').

7 Sushupti state

8 Waking and dream states

9 Turiya

10 Ambrosia

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2872. Kundalini Yoga

In the Triangular Field[1],
Are the Ploughs Three[2];
Yoke the bulls tight with rope[3];
Drive the plough share deep[4]
They who held not their tongue[5],
Ploughed not in the Centre[6]
Closing their legs together[7],
They plough the waste in vain.

2873. Control of Breath

Two the picottahs[8], seven the wells[9];
The elder draws out, the younger waters[10];
If into fields[11] the water flows not,
And into waste flows[12],
Verily is it like the fowl
That the harlot rears.

2874. Tattvas—Lower and Higher

Twenty and four the cows[13] that stray uncontrolled,
Other cows gentler are seven and five[14];
Well may the gentler ones a whole pot of milk give;
But Jiva has the straying uncontrolled ones alone.

---

[1] Muladhari, the center that is triangle-shaped.
[2] Three nadis—ida, pingala, and sushumna.
[3] Control the breath.
[4] Course breath through sushumna.
[5] Thrusting the tongue upward into the uvula—a yogic practice for realisation known as *kechari mudra*.
[6] Sahasrara in the cranium.
[7] Controlling breath.
[8] Nadis—ida and pingala.
[9] Seven centers—the six adharas leading to the seventh, sahasrara.
[10] Breaths—inhalation and exhalation.
[11] The central sushumna nadi.
[12] Consumed any time as (take-out) food in pleasure-seeking.
[13] Tattvas pertaining to jiva's body.
[14] Higher tattvas—seven vidya tattvas and five Siva tattvas

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2875. Yoga Way to Transcend Tattvas

Twenty and four the cows[1] that are in calf;
Better far a pitcher of milk from cows[2] that yield;
When you know how to milk the cows of breath (yoga)
The other cows[3] near not.

2876. Yogic Kechari Mudra For Liberation

In the upper storey[4] of the house of smith[5]
Was a bud-like mass[6], that like copper[7] (sheet) expanded;
He shaped it round, folding it in Truth[8]
Thus the smith made it his own.

2877. Sublimate Bindu Within into Para Bindu

In the eroding seed bed
Of Sorrow's field,
Train the flowing water
And dam it tight;
Then plough with the good young bull,
And transplant the cucumber seedling;
That shall indeed into good seed ripe.

2878. Liberation only for Those who Strive

Strewing the seed,
And applying manure in baskets full,
And ploughing with yoked bulls,
And digging out the weeds,
Thus producing rice,
And cooking in vessels big,
Gently should they consume it;
This they do not;
How then do they the sweet rice crop harvest,
Lying indifferent?

---

[1] Tattvas of the body
[2] Higher tattvas stated in Mantra above.
[3] Sense organs
[4] The cranium
[5] Jiva's body-house—'thattan' is composed of 'thattu' and 'an,' creating a pun on the word which means, 'striking jiva.'
[6] Mystic flower bud in sahasrara
[7] Ruddy in color.
[8] 'Vay' and 'mai' creates a pun on the word 'vay' to mean closing the uluva opening in the mouth.

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2879. Attaining the Triple Turiya States

The seed for future[1] ripened
The seed ripened over quite a stretch[2],
For those whom the seed ripened in stages three[3]
The three spaces[4] above, too, ripened.

2880. Do not Cultivate the Waste of Worldly Pleasures

Why they plough the waste, we know not,
They who plough the waste have design none,
They who plough the waste perish,
Like the young weeds
That waste shoots.

2881. Yoga Leads to Grace

Within the shed[5] where jackals[6] howl,
Rouse your call[7];
The binding Pasas to Fire[8] Consign;
Thus spend days continuous;
Then the great Mother appears
And there in the home, you shall be well.

2882. Experiences in the Mystic Sphere of Sahasrara

On the mountain it rained,
The young deer leapt;
The rich ripe fruit from bunch above dropped;
Like the metal on the smith's furnace,
It melted;
And over the heart, He made it flow[9].

---

[1] Bindu
[2] Mystic astral space within.
[3] The three turiya states—jiva turiya, Para turiya and Siva turiya.
[4] The three voids beyond, one in each of the three turiya states.
[5] Body
[6] Passions
[7] Chanting of the mantra, 'Aum'
[8] Kundalini
[9] Meaning: It rained (nectar flowed) on the mountain (cranium), and the deer (Sakti) leapt. From the bunch (sahasrara) dropped the rich fruit (bliss of Grace). Like the metal in the furnace, it melted and sweet ambrosia flowed.

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2883. Control Senses

In Brahmin's home are Milk Cows Five
With none to herd them, they stray uncontrolled,
If a cowherd there is, and controlled they are,
The Five Cows will milk in abundance give[1].

2884. How to be Youthful

The five wild bulls[2] of Jiva,
And the fierce lions thirty[3],
The two mangoes sweet[4],
The fradulent nine[5]
And the mind within,
If yours they become, firm controlled,
The bull[6], old becomes not;
If not, they put fire to it[7].

2885. Immortality Through Yoga

The Truth of the Unwritten Book,
The Immaculate Virgin in clarity chanting,
The nectar of Flower, opened until then,
Gushed forth;
As the Bee its fragrance drank
Unborn it became[8].

---

[1] Meaning: If there is a cowherd (yogi) to control the five milky cows (senses) in the brahmin's home (yogi's body), they will give milk (ambrosia) in abundance.

[2] Senses

[3] The other tattvas

[4] Nadis—ida and pingala

[5] Nine centers—the six adharas and the three spheres of sun, moon, and fire.

[6] Body

[7] Death—cremation

[8] Meaning: When the immaculate virgin (kundalini) chants the truth of the unwritten book (Aum), the nectar of the flower (sahasrara) gushes out. When the bee (yogi) savours that fragrant liquid, immortality ensues.

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2886. Sure Death, if Breath is not Controlled

The deceptive one that leaves[1],
The false seed that enters[2];
The Five[3] who eat of the broth[4] made
Of the ripe fruit[5] of flourishing Jamun tree;
—All, all, went the burning roof's way[6].

2887. Body Perishes if Yoga is not Practiced

From the Bamboo Shoot arose a Margosa tree;
Close on Margosa was a Palmyrah,
In that Palm is a Snake
Knowing not to drive that Snake and eat it,
The Margosa tree withered away[7]..

2888. How the Body is

Ten[8] the tigers big,
Ten and Five[9] the elephants,
Five[10] the learned,
Ten[11] the jesters,
Three[12] that are upright
Six[13] the physicians,
Five[14] the lordly ones,
There they all stand.

---

[1] Exhaling breath
[2] Inhaling breath
[3] Senses
[4] Worldly pleasures, actually astringent in taste.
[5] The Tamil word, *'naval,'* also denotes a cry of pity.
[6] Death
[7] Meaning: From the bamboo shoot (karma) arose a margosa tree (body), and very close to that was a palmyra (sushumna). Knowing not how to drive the snake (kundalini) that was in the palm, the margosa withered away (the body perishes if yoga is not practiced).
[8] Nadis
[9] Ten sense organs (*karmendriyas* and *jnanendriyas*), and five sense potencies (*tanmatras*)
[10] *Atakarana* (organs of intelligence)
[11] Vayus
[12] Sun, moon and fire spheres
[13] Adharas
[14] Avastas or experiences—waking, dreaming, etc.

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2889. Control Breath

Two the bulls in this hamlet,
One the Servant for the bulls two;
Control the bulls two, firm,
As one they will then be[1].

2890. The Perfect Ones Practice Yoga Daily

Level up Mind-Garden in equanimity
In devotion's net, plant the cotton tree
By salvation's rope enter the place of Three,
Daily do they ascend thus,
Who perfection filled are.

2891. The Six Evils Dwell Within and God's Warning to Them

The Owl, the Snake, the Parrot and the Cat,
The Mynah and the Quail[2]
They, all, within dwell;
As the Owl nears the Mynah
The Mouse[3] warns Mynah, screeching loud.

2892. Kundalini Yoga Alone Drives Away Triple Pasas

In the toddy measure[4] of foul smell
That a derisive laugh draws and (senses) to shambles sends,
He placed the white rats[5] three;
If on the fire[6] placed, they run;
Else they remain;
Of flesh-born,
How will they ever go?

---

[1] Meaning: Control the two bulls (breaths—pingala and ida) in this hamlet (body). Then they will become one as prana coursing through the sushumna.

[2] Symbolisms for the six transgressions: *kama* (lust), *kroda* (hatred), *lobha* (miserliness), *moha* (greed), *matha* (ahankara—ego), *matsarya* (vengefulness). For the symbolism of birds as transgressions (avengers), refer to *The Book of Signs*, by G.H. Mees, Vol. I, p. 255.

[3] The shrew-mouse is symbolic of the divine self which works in the "unconscious" and interferes with man's ahankara stores, and in the plane for the future. One Ganapathi tradition says, "It is Isvara who enjoys all. He lives there like a thief. He is said to be a mouse." The shrew-mouse is the mount of Ganapathi, the guardian Mahadeva of the muladhara chakra. See *The Book of Signs*, by G.H. Mees, Vol. I, pp. 287-88, *op.cit.*

[4] body

[5] *Pasas*—the rat; unlike the mouse, which symbolizes the divine, the rat symbolizes pasas. See also G.H. Mees, *op. cit.*

[6] Kundalini

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2893. Liberation Possible Only By Renunciation

They enter the Forest dense,
No more will they see the Sky above,
The Five Steeds together entered,
The Six Camels were closed up, entire;
If they leave the Forest dense,
The Three will near come[1].

2894. Worldly Desires Lead to Perdition

Food, raiment and phialled unguents,
Necklace, waistband and bangles lovely,
They who (as goal) saw,
Fly away
Like a garment piece on a high rock laid,
In to the deep pit of six sins they fall
And there immersed are.

2895. Kundalini Removes Obstacles to Reach Sahasrara

Beyond the Islet beyond to the Mountain on the Bank
They daily thrice journeyed,
To superintend the Field there,
She there is, who moves the Mountain obstacle within stands;
Her place we know not.

2896. Kundalini Unites in Siva

The Kite[2] and Parrot[3] together beat the drum loud
The Shapely Virgin[4] her wedding[5] celebrated,
The Form of the holy Element she attained,
In that state, rapturous She remained.

---

[1] Meaning: If the five steeds (senses) and the six camels (evils) leave the dense forest (thought), the three (Siva, Sakti and Grace) will near them. Renounce everything—you will be liberated.

[2] The Tamil word for kite, '*parunthu*,' also means bangles of conch shell worn by women.

[3] Parrot held by Sakti symbolises good and evil in balance.

[4] Kundalini

[5] Union in Siva in sahasrara

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2897. Goal of Jiva is to Seek Liberation

The mating Bird[1] pecked at food[2]
And approaching its partner fed it
Like it easy is the Goal to reach
For those who eat of Ghee[3] in the melting Fire within
And away the Darkness drive.

2898. Mystic Flower Within

Leaves none, bees none, Flower there is;
Top none, sheath none, root there is;
Bunch none, Flower to pluck there is;
Head none to wear;
The Branch that bent withers not[4].

2899. The Truly Great Vision the Lord in Cranial Cavity

Visioning the Banyan tree[5] that stands Beyond[6],
They adore the holy Lord and in Him unite;
Those who transcend the Five Sorrows exceeding
Are the truly great;
Low at Lord's Feet they lie;
And there they remain.

2900. Conquer Senses and Reach Siva

In the Way of Loud Call of Jiva
Is a Forest that stretches two leagues far;
Inside stand Robber that ceases and binds,
If the White Guard[7] chases the Black thieves[8]
And away shout them loud,
Then does Jiva the Roof of Safety reach.

---

[1] Jiva
[2] Enjoyments
[3] Spiritual energy or ambrosia
[4] Meaning: No leaves, no bees, but the flower (sahasrara) is there (in the cranium). No top, no sheath, but the root (Siva) is there. No head to wear that mystic flower. The branch (Grace) that bends does not wither.
[5] "The Banyan tree"— Siva.
[6] "Beyond"—in sahasrara.
[7] "The White Guard"—yoga.
[8] "The Black thieves"—the senses.

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2901. Sweet Ambrosia and Bitter Nux Vomica Within the Body

In the tank where bloomed Kotti and Lily
Are Neem and Nux Vomica, too;
They who eat not the Salad of Plantain sweet,
With candy and honey mixed,
Lo! hanker after the fruit of nux vomica[1].

2902. Sakti Grants Grace to Jiva

As He-Bee and She-Bee[2]
The Lord is seated on the throne
The multi-hued umbrella aloft canopying,
The Lowly Bee[3], of Pasa embodied,
Drinks of (nectar), the She-Bee by Her glance grants;
That verily is rapture surpassing.

2903. Jivas Graze in the Backwood of Worldly Desires

What to do with those cows (Jivas)
In the backwoods of desires graze?
Take them beyond,
And lead them to Feet of the Lord;
Discipline them in ways superior;
Thus manage the herd;
Until then, their thoughts turn not
From the backwoods of worldly pleasures.

2904. Lord in Sahasrara

In the Water Above, the Lotus blossomed,
In the Water Below, the Lily arose
To those who can see light in the Cross-beam above
The Lord is like a cool Watermelon,
That fruits even in regions low[4].

---

[1] Meaning: Sweet ambrosia (liberation) and bitter nux vomica (passions) are bother there within the body. They do not taste the salad of sweet plantain mixed with candy and sugar (eternal life), but hanker after nux vomica (earthly life).
[2] Siva and Sakti.
[3] Jiva.
[4] Meaning: The lotus (sahasrara) and lily (kundalini) blossomed in the water above (cranium) and the water below (muladhara) respectively. Vision the light in the crossbeam (ajna) above. You will find the Lord a cool watermelon that flourishes even in dry regions.

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2905. Attaining Liberation in Sahasrara

Six[1] the Birds in the house of Five[2],
Hundred[3] the birds at the top of Tree,
Having ascended the Seven[4] Steps high,
You shall sure reach the Home[5].

2906. Light Dawns in Sahasrara

Within the Bathing Well[6],
Where they water draw
The roundly Earth swells
And Water springs[7];
Bind your breath[8] and with Rope—Work
And centre your thoughts;
Well may the Light Divine dawn.

2907. Reach the Holy Temple of Sahasrara

Seven the circling Seas, eight the Mountain ranges
In the depths of Space is Fire, Rain and Wind
And the Land expansive;
Visioning it, if you dwell in it
That verily a Holy Temple is[9].

2908. Body Invaded by Indriyas

Embracing in warmth and pregnancy developing,
They made this body and (the couple) left;
The body-pole thus erected;
The bewitching Birds of Deep well invaded;
This way was it made, through lives successive[10].

---

[1] The six base qualities—lust, hatred, greed, etc. See Mantra 2891, Tantra Nine, n. *supra.*
[2] Body of the five senses.
[3] The sahasrara of 1,000 petals, sometimes indicated as one hundred petals also. See Mantra 2527, Tantra Eight.
[4] The six adharas, and the seventh ultimate center of sahasrara.
[5] liberation.
[6] Body.
[7] Ambrosia.
[8] Coursing breath through sushumna.
[9] Meaning: This land (sahasrara) is expansively vast with seven circling seas (the spaces) and eight mountain ranges (the mystic flower with eight petals). Dwell in that land, for it is truly a holy temple.
[10] Meaning: This body-pole erected by man and woman has been sought after by the bewitching birds of the deep well (senses) through successive lives.

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2909. Lord's Love is Supreme

Two there are, the wedding drum and the wedding Thali;
Stronger than the wedding drum and thali is the crow-bar[1];
Stronger than the drum, thali and crow-bar
Is the love that comes of Lord's Grace.

2910. Vision Siva and Attain Golden Form

They who saw the Fish[2], remain looking at the fish;
They who saw the Hare[3], are of the Three[4] rid;
He who controlled the battle[5] tumultuous,
Sees the Hidden Truth[6],
His form golden becomes.

2911. Lord is Hidden Deep Within

In the Tank[7] where Reeds[8] flourished,
In Creepers[9] spread and entwined filled,
The Lord is not like the stork that on them gently walks
Deep into the Rocky Floor, He dives
For Jiva's redemption to grant.

2912. Yoga Way to Liberation

Of three leagues is the Garden below,
Of half a league is the Forest above,
Frontiers blurring the two routes intermingled;
They who can see the Frontiers clear
Can quick cross the backyard
And reach the Hamlet safe.

---

1 Sex-union.
2 Woman.
3 Astral vision of the mystic moon within.
4 Pasas.
5 Indriyas.
6 Siva.
7 Body
8 Pasas
9 Desires

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2913. No More Karmas if Yoga is Attained

When after Ploughing, Seed is cast,
And copious Rains fall,
And it soaks the Land,
No more will Karmas germinate;
Sure He comes,
The Lord of flourishing matted locks.

2914. Jiva Vanquishes Indriyas by Yoga

The Tiger[1] that leaps twelve[2] leagues crouches,
The Billows[3] of the Hidden Sea soft spreads,
The nectar-sweet rapturous ambrosia wells up,
Thus did Jiva surround the Five[4] that harassed.

2915. Jiva's Journey in Yoga Sea

He boarded a boat and launched into sea,
He traded well and flourished fast;
The goodly man,
To a She-devil gave his heart,
And in spirit lost dropped;
To him as a rich fruit of nectar sweet
Is that Divine Water that flows.

2916. Yoga's Triumph

In the river of Leagues Three
Are Plantain Trees Three;
Ruddy fruits of triple Malas they bore;
They who are with the Lord exceeding,
Hoisted their Flag;
And seeking the Virgin[5] through Central Sushumna,
In haled the Flower's fragrance[6], divine sweet.

---

1 Prana breath
2 Twelve-finger measure of length
3 Mystic waters in the astral sphere
4 Indriyas
5 "The Virgin"—Sakti Kundalini.
6 "The Flower's fragrance"—Sahasrara.

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2917. Yoga Vanquishes Tattvas

There is an Athi tree[1] with root and top,
At the tip and high is the Bamboo[2] triple crested[3],
With flag and army are evil spies five times five[4]
Destroyed they shall be,
And the Sacred Conch in victory blow[5].

2918. Conquer Indriyas and Reach Iruvinai-Oppu and Nalapari Pakam

Pig and Snake, Cow and Monkey
Together were in the lowly Jackal herd;
Joining them not and debasing himself not,
When, in balance, deeds good and bad are equal weighed
The Jiva, tinier than crab's-eye berry,
Its ego's diminution saw.

2919. Freedom From Fetters

Unopened a Bud there is;
Freed from Fetters,
The bud soon blossoms, that you see;
Give up desires, the Tattvas perish;
Unless they be from Fetters free,
They see not the Blossom.

2920. Uniqueness of Ambrosial Flow in Cranium

Green that Land, yet no water flows,
None know it ever;
The Water that flows rain devoid
Stands not in Land untilled[6].

---

[1] Athi tree—A tree, Bauhinia racemosa, whose flowers are dear to Siva. Here, it is symbolic of the body from muladhara to sahasrara.
[2] Bamboo—The spinal column through which the sushumna nadi runs.
[3] Ida, pingala and prana nadis.
[4] The senses and the sense organs.
[5] Attainment of nada state in yoga.
[6] Meaning: Though no water flows, there is a land that remains ever green. The water that doesn't flow from rain (Grace) does not stand in the land (body) untilled (by yoga).

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2921. Jiva Becomes Siva by Kundalini Yoga

When the Owl gets to the top of Kurunda tree[1]
And realizes desire is the source of the world
Then the Snake standing in the Centre teaches (Jnana)
And Jiva, Siva becomes.

2922. Iruvinai Oppu Leads to Siva

The Plantain Tree and the Surai Creeper (pepper) together covered space;
The Surai creeper is stronger by far than the Plantain tree, they say;
Cutting down the Plantain tree and Surai Creeper, together,
The Plantain extending flourishes sure[2].

2923. Give up Worldly Pursuits and Practice Yoga

Digging not the Earth,
The upland Kurava sails seas
And catches fatty fish;
Let him give it up;
(Rather let him the Earth dig)
There is a way of a Rich Catch,
That is Wealth and Food for all[3].

2924. Reach Nada by Yoga and Attain Status of God

In the House of Goldsmith[4] a Child[5] flourishes,
A Conch of Call[6] there is;
Blow it and call the Lord in Joy;
To the Potter[7] and the Titled Minister[8] alike
Are granted the high state;
That do you seek.

---

[1] Kurunda tree—cranium.

[2] Meaning: They say that the 'surai' creeper (pasa) is stronger than the plantain tree (jiva). Cut down the creeper—the plantain flourishes well.

[3] Meaning: Let the 'kurava' (inland fisherman) give up the fatty fish (sense enjoyment) which he has caught; for, there is a way to a rich catch that is wealth and food (liberation) for all.

[4] Sahasrara.

[5] Jiva.

[6] Nada.

[7] Brahma (Creator).

[8] Vishnu ('Kavi' and 'thi' means, 'Protector' or 'Preserver.').

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2925. Indriyas Obstruct the Yoga Journey

The Temple buffalo left the Shed,
It saw the Army and half-way turned;
The Chief held counsel with Minister,
The Citizens closed the Gates,
Five and Four[1].

2926. The Lord Drives in the Tattvas into the Infant Body

The eight constituents of Body Subtle
That ultimate leave,
The eight and ten Tattvas that sneak in,
With Purusha in them immersed,
The orifices nine,
The Kundauni that serpent-like coils,
The life breath twelve finger-measure (angula) long,
—If these, the Divine Charioteer drives not in,
Verily may the infant less than human be (say, pig).

2927. Pasa Disappears With Guru's Guidance

In the Lagoon that is Moss covered,
Gently walking, the Shy Heron feeds;
When the Marching Warrior's guidance got,
Pasa, to ground laid, fluttered away[2].

2928. Siva Draws Jiva Like Himself

On the Peaked Mountain is a Summit High,
Beyond the Summit blows a Gusty Wind;
There blossomed a Flower that its fragrance spread
Within that Flower, a Bee its Nectar imbibed,
There the Lord unto Himself Jiva draws.

---

[1] Meaning: The temple buffalo (jiva) left the shed (yoga) and turned back seeing the army (senses). The chief (jiva) held counsel with the minister (Guru). The nine citizens (indriyas) closed the gates (orifices) by way of sense control. The indriyas are the impediments that obstruct the yoga journey.

[2] Meaning: The shy heron (jiva) feeds in the lagoon (body) covered by moss (pasa). Pasa disappears with the guidance of the marching warrior (Guru).

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2929. Arouse Kundalini to Reach Cranium

Lute and Flute, their melody intermingling,
Siva marched ahead in Cranium within;
Even before the Bargain was struck,
The Land was up there for Him to possess.

2930. Reaching the Moon Sphere—A Mystic Secret

The trade with the One in Ambrosia
None Know about,
But those who the Secret Cavern entered;
They Know not,
When the Moon rises
No more darkness will be;
Some did reach there and remained ever,
They truly, are the holy beings devout.

2931. Dawn ofJnana in Sahasrara

The Day dawned, a golden hue it took,
On the banks high, the Mastwood shed its golden pollen;
Thus it is where the Holy Lord abides;
That Sphere the Damsel reached and remained.

2932. Properly Guided Jiva Reaches the Finite State

The tribes of Indriyas to Jiva belong
Each at his gate with swords fight;
If constant guided,
Jiva takes the True Way to Frontier;
From that bourne none ever returns;
From that very plane shall he transcend,
The Five-States-Beyond.

2933. Body No More Counts When Jiva-Siva Union is Effected

When in the Garden,
The Fruit of Mango, ripened, dropped,
What matters if Jackals outside howl?
When the Primal One was by Kundalini Fire reached,
The fleshy body that led to it,
Forever left.

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2934. Dawn of Jnana Eternal Day-Light

"Dawn[1] is it"—thus swiled the Birds[2],
"Dawn is it"—thus, the flower-like Damsel[3]
Separation fearing, bewailed;
With Her in eternal union the Lord joyed;
And for Jiva no more the dawn,
No more the separation.

2935. When Pasas Leave Jiva Unites in Siva

A Boat there is in the River Ghat
The Five plant their feet and row;
Thus on the river route they trade;
If in the midst the Rudder wobbles,
That becomes This.
(No more the world trade.)[4]

18. MAUNA SAMADHI (TRANSCENDENTAL SILENCE)

2936. Through Samadhi Being Within is Reached

They stood, they sat, they lay
—Thus their state can be described not;
Their thought is in Samadhi's Silence;
There is a Being Hidden;
They who reach it (Samadhi),
Have reached Him indeed.

2937. Guru Alone Can Show the Way

He is beyond the Signs and Mudras
He is the Cause;
What avails describing Him in Books?
All those are like excrescence growth on Sheep's neck;
—Unless the Guru himself leads you to Him.

---

[1] Effulgent light of jnana in sahasrara.

[2] Indriyas.

[3] Kundalini.

[4] Meaning: The five boatmen (senses) row the boat (body) in the river ghat (life). If in the middle, the rudder wobbles (pasas leave), no more will there be world trade when the pasas are sundered, jiva unites in Siva.

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2938. Know the Finite Truth

They that the Truth know, see worlds all,
They that the Truth know, have sorrows none,
When they that the Truth thus saw
They indeed have seen the Truth Finite.

2939. Siva and Sakti are in Samadhi Union

Even in my forgetfulness He stands,
He is Lord of Maya-Land,
He is of Compassion vast,
He ended my birth,
He is of qualities great;
Himself and His Holy Sakti
Sleep in sleepless union

2940. Lord is Beyond Turiyatita

He is the Light Transcendental
That shines beyond Turiyas Three,
In the Turiyatita that transcends them,
Beyond waking, dreaming sushupti states;
In that state, defying thought and speech.

2941. Attributes of Siva

Formless is He,
Bodyless is He,
Blemishless is He,
Richless is He,
Harmless is He,
Celestial of celestials is He,
Contentionless is He,
Bhoota-army possessed is He,
Attachmentless is He,
He entered my thoughts.

2942. Bliss of Devotees is Beyond Description

None have seen Him and Known Him,
He, the Nandi, within the body is;
All, in directions eight,
Praise Him as Lord;
The unending bliss of His devotees many;
Surpasses universes vast
—How much they enjoyed Him, little do we know!

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2943. Felicity of Union of Jiva and Siva

Tat-Para He is not,
Sadasiva He is not,
Formless is He,
Formed is He not,
Wondrous indeed like felicity of sex-union enjoyed
Imagination baffling,
He in me in union stood.

2944. Divine Felicity Beyond Words

Thou fools who see with fleshy eyes
Know! To see with inner eye is bliss true;
How can mother tell the daughter
Of the felicity in the union with her husband?
In what terms will she that describe?

2945. Transcendental Union Beyond Word and Speech

As salt in water, in Lord I mixed,
Transcending Param and Paraparam states,
Beyond word and speech I in union merged;
"How was It?"—you ask
"It was It"—I say:

2946. Deceptive Ways of World

Lovely to look at is the fruit of nux-vomica,
Only those who eat know its taste (bitter)
When virgin matures and full woman becomes,
Only then will husband know her qualtities diverse.

2947. Jiva Light Merges in Siva Light

Nandi He was, in Street-Centre (of Sahasrara),
Samadhi and other ways of union, of themselves went
Into the light, within navel centre rises,
By my Jnana, I merged.

2948. Merging into Space

Undistracted, I sit aloof and meditate,
Doubt-free, I follow the ancient Vedas,
I cross the awesome waste, this life is,
And beyond into the Space, that defies imagination,
I merge.

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2949. The Celestials Seek Him Not

His Holy Feet bedecked in unfading blooms
The Celestials seek not;
To the Holy Way they take not;
To the radiance of the lovely lotus within,
They penetrate not,
They seek not to drink of the Divine Ambrosia.

2950. Lord's Gushing Love

When for purposeful union the lovers sit and talk,
Of a sudden gushes their passion;
When the lord of fragrant Konrai flower beholds
Those who determined sit to meet Him,
He His Grace unhesitating grants.

2951. Nature of Union in God

Myself perishing, my wealth perishing,
Body perishing and life perishing,
Heaven perishing and mind perishing,
My ego perishing
—This knew not (is union in God).

2952. Merging into Finite Reality

Darkness and Space I transcended,
As substance into Substance I merged,
To the Feet of Lord in Grace abounding,
Firm as rock immovable
My thoughts entire went.

2953. Transcendental Awareness

Meditating in oneness, I visioned Paraparam,
Meditating in oneness, I realized Siva-State,
Meditating in oneness, I experienced Awareness Transcendental,
Meditating in oneness, I witnessed aeons upon aeons.

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19. GREATNESS OF LIMITLESSNESS BEYOND

2954. State of Oneness in God

When you have, yourself, limitless become,
Who, in limit, are you to see?
When you have, yourself, He become,
Who are you to think of?
The Eyes that vanquished the God of love,
Whom are they in longing to look for?
—Tell me, yourself, the real Truth.

2955. Thoughts Stand Still in the Beyond

You dumb ones!
They seek to speak,
Of the One beyond speech!
Can you ever reach the shores
Of the Shoreless Vast?
For them whose thoughts stand still,
Like the waveless waters,
Unreserved He appears;
He of the matted locks.

2956. Maya Creates No Illusions There

Maya is but mind's work,
It creates the illusions;
When the mind's illusion disappears,
Nothing there left to worry about;
Death will not there be;
Chatter no more;
To seek the Self is Truth Divine.

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20. GREATNESS OF THE REALIZED

2957. The Realized Souls Have No Possessions

Mala none; impurity none; pride and prejudice none;
Family none, excellences none; affluence none;
For them who in wisdom
Plant themselves in Nandi
—Firm in His love.

2958. They Become God

Ended the birth; sundered the bonds;
God and I one became;
No more for me the way of rebirth;
I have met Siva the Auspicious.

2959. They Want Nothing

Cane of sugar, rice of fineness, garments of richness
And water of green glades too,
Our Land possesses;
By the Grace of lovely Mother,
That is peacock shaped,
Nothing we want, nothing, indeed.

2960. They are Inseparable in God

None can intimidate me hereafter,
The Lord came and entered my thoughts,
There will I sport and wander in joy;
No more will I with anyone else be.

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2961. How They Hastened to the City of God

I freed myself of fetters
The Creator bound me with,
I learned the way of reaching Siva;
I smote Karmas with the sharp sword of mind,
I stood ego lost;
And now I hasten toward the City of God.

2962. Sweetness of Namasivaya Fruit

One the God for worlds all,
One is He, the life of worlds all,
Lovely indeed is Namasivaya Fruit,
Sweet it is to them
Who of it tasted.

2963. Doubt-Free State of the God Realized

The Lord who wears moon and serpent on His matted hair,
He, the jewelled lamp
That accepted me in His service,
The Being Rare,
Neither beginning nor end has,
He entered my thoughts and made me doubt-free.

2964. Their Thought-Free State

Brahma and Vishnu, of yore,
Our Lord created;
And There He remains ever,
None Know why;
If renouncing all,
Jiva There appears,
And empties its thoughts,
No more birth in carnal body will be.

2965. Siva-Sakti-Jiva Union

Unless the Heavenly Father and Heavenly Mother love me,
How shall the worldly father and worldly mother know me?
The Father, Mother and I were together seated;
My Father and Mother, I adoring.

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2966. Prowess of Redeemed State

The seas vast,
The mountain peaks high,
The denizens of the universe,
And those who hold their sway there,
The Primal Sakti,
And the people in directions eight
—All, all, came within my grasp;
Redeemed am I, high above all.

2967. He is the Totality

Himself as space and Celestials stands,
Himself as body, life and matter stands,
Himself as sea, hill and dale stands,
Himself—all worlds' Lord Supreme.

2968. Their Thought Power

If God of Death comes,
I shall smite him with Sword of Jnana,
If Siva comes,
I am sure to go with Him;
Long back had I sundered Karma,
Which to birth leads;
Who can stand against Thought,
Of intense devotion born?

2969. They are in Nada and Bindu

Their thoughts are Siva-filled;
They have destroyed Malas three
Suddha Siva they have become;
To Mala's bondage they return not;
Shouts, confusion and fights (of this world),
They indulge not in;
Immersed are they in Nada and Para Bindu.

2970. Long They Live

They who cognize
Neither remembering nor forgetting,
In their thoughts,
The Pure One, who uproots Karmas,
Stands;

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Seeking the Pure One,
Who uproots Karmas
They who think of Him, long long live.

2971. Siva Appears as a Tapasvin

"O! Siva, my Great lord"—thus I hailed Him;
And as a tapasvin the Holy Lord was before me;
He the Desired Lord, who accepted me in His service
Him I stood adoring, the Lord Eternal.

2972. Meek and Intense Prayer Leads to Siva

Him I adored, the Param, the Primal Lord,
Determined I stood, nothing else I seek;
In my body I held Him in union, the First One;
Meek in prayer I stood and I saw my Siva's Being.

2973. In the Presence of Siva

The Lord filled my thoughts,
His Feet I beseeched;
As I thus entered His Presence,
He ended my birth's whirl;
—He the Lord that has Thoughts none;
My Fate He fragmented,
My bonds He sundered.

2974. He Resolved My Contradictions

My contradictions He resolved;
Disease, age and life's reckoning He ended;
Thus He accepted me in His service,
He my Nandi;
My contradictions resolved,
My life's sorrows, I laid low;
And Siva, of Himself appeared.

2975. How Siva Entered in Me

Siva with His Celestial retinue entered in me;
He severed my bonds to births give rise;
He is my Father,
He the Primal Lord that in His service accepted me;
Into Grace my heart entered;
And there, imprisoned, remained.

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2976. Bodily Pleasures Ceased to Interest

In this body of pleasures
Like sugarcane and honey mixed,
Sprouted the Fragrance of Siva Bliss;
In eagerness my heart sought it
And I visioned the Void;
Then did the cane taste bitter
And honey sour.

2977. All My Doings Became Siva's

Having pursued the ways of Chariya and the rest,
And having received the Bounteous Being's Grace,
I stand praising Him ever;
All that I do,
I see as of Siva's doings;
With no more Karma left,
I crossed the sea of births.

2978. Egoity Died and Siva Appeared

Into the thousand petalled lotus (in Sahasrara),
The Kundalini fire shot up fierce;
And as with the fat of my heart's love, I made it blaze,
She the Sakti appeared,
She the Jewel of worlds all;
The one, he died, my Egoity
And the One, He appeared, my Siva.

2979. Siva-Sakti in the Cranium Sphere

The Six streams (of Adharas)
Into one lake flow;
Thus in Way subtle
Into Siva-State penetrate;
There indeed is the Precious Truth,
Himself with Sakti stands,
—She of bouncing breasts and tender vine form.

2980. Intense Devotion

My heart melting, I moan and rave,
My bones melting, I adore day and night,
My gold, my Guru, my Lord, my God,
Him I eat, bite and chew.

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2981. Mind Blossomed into Mukti

The mind blossomed and converged in tapas great;
The mind blossomed and converged in yoga breath;
The mind blossomed and converged for the Jiva;
When the mind blossomed beyond words to describe,
Then is Mukti Finale.

21. LAUDATION

2982. Lord is in Body Land

Mounting the Chariot of Mind
They seek the Divine Juggler;
Knowing not whither He went,
They bewail;
Wandering in lands and kingdoms far and near,
I saw Him in this fleeting Body-Land.

2983. Glorious Reward of Prayer

Who were they,
Like mountain on kingly elephant sat,
Penetrating the Lotus within and going beyond,
And to sweet music accompanying, in procession we;
Of yore, they chanted the Primal Lord's name in fervour
And so attained the status exalted.

2984. I See not My Father

The Pearl of pearls,
The Lovely Sun rising at dawn,
The Lord whom all Celestials adore,
My Father;
I see not and rave;
A mad man, they think, I am.

2985. He Entered in Me

He entered in me,
He our Holy Lord,
He entered in me,
He the Lord of Jnana's Flower,
He entered in the hearts of His devotees,
Him I adore, who entered in me.

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2986. He is Seen in the Mind-Mirror

He appears not in the glasses ofthe fleshy eye;
He is in the Lotus of the Heart;
He appears in the glass of Vedic Jnana;
He is in the mind-glass of the righteous that think of Him,
Him I saw in the glass of songs;
Listening to that Divine Music,
I enraptured stand.

2987. Chant "Aum" Incessantly,

Chant, the Lord's name, a thousand times,
A thousand blessings shall yours be;
They who chant the lovely "Aum" a thousand times
Are rid of a thousand thousand passions, away.

2988. Ajapa

I praise, I laud
Jnana that is our Refuge;
I adore Holy Feet of Lord,
Constant in my thought;
I expound Siva Yoga;
Hearken you!
I chant thc One Letter (Aum),
Dear to our Lord.

2989. Practise Yoga

In ways diverse, do seek Nandi;
Penetrating the Lotus within and going beyond,
You shall reach the Celestial world,
Having drunk of the nectar there, you shall return;
Sweet, sweet exceeding indeed, it is.

2990. Devotees More Rewarded Than Celestials

He came and stood before His devotees,
He the Rare Truth;
Even if the Celestials and their King Indra ask
What will they get, but the music of lovely damsels?
But that which devotees get is beyond all their heaven.

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2991. Still Your Thoughts and Be Purified

Like muddled water these men's minds are,
Unclear in vision,
They see not and say, "This is Lord;"
From the heart's lake within,
Draw a pitcherful,
And keep it in stillness apart;
When you thus purify it,
You shall become Siva.

2992. Yearn For Him

He of the Penance Pure;
Transparent as amla fruit
On palm of those who yearn for Him;
He the Pure One,
Whom Celestials seek in ways righteous;
Him, my Lord, I sought;
And thus ever remained.

2993. The Bounteous One

Thus remaining,
Limitless Jnana I attained;
No more wavering there is;
And as I reach the Holy One,
In the Land where Kundalini Fire burns,
The Bounteous One,
His choicest blessings gives.

2994. He Hides in the Heart

The Bounteous Lord,
The Monarch of Heavenly kingdom,
The Lord of matted locks,
That carried Ganga waters flowing,
The Primal One of Vedas,
Lest them devoid of faith see Him,
He hides in the heart within.
In the heart within.

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2995. Divine Knight-Errant That Severs Karmas

Unto me my God stretched His Flower-Feet in Grace;
They, who adore Him daily in goodness, flourish;
He is the Divine Knight;
He severs my evil stars and Karmas,
Into His Sword of Jnana, my thoughts centered;
And no more cares I possess.

2996. Seek His Feet

Seek His Feet,
They are the Valhalla warriors reach;
Do reach His Feet,
They are the haven of blessed deeds;
Do attain His Feet,
They are the confluence of holy waters;
Thus it is,
For those who constant adore His Feet.

2997. Attain Jnana

In this world,
He pierced the overhanging Darkness of Ignorance;
Himself He has home none;
He is the Holy Preceptor of peerless grandeur;
I ate of the ripe fruit of His Jnana,
And I held on to the sweet Light within.

2998. Goal Ultima

That indeed is State Exalted,
That indeed is where Celestials have abode,
That indeed is where Ganga too flows,
Sacred it is;
It is the State that severs,
Roots of Karmic desires
That of yore come;
It is the Goal Ultimate,
Devoutly to be sought for.

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2999. How Lord is Seated

The Celestials stand above,
Below, them are Tapasvins great;
Below them are humans, by sorrow harassed;
Thus is He seated;
And the bilva garland fresh from forest,
Festoons the fragrant matted locks;
He does for Jiva what is appropriate.

3000. He is in Five-Lettered Mantra

He quaffed poison that from oceans arose,
He pervades worlds seven times two,
Birthless is He the Lord,
He is seated where the Lute, the Spring and Forest are,
He is the King that reigns
In Five-Lettered mantra, Eternal.

3001. He is Pervasive in All Elements

Like is He,
Like Earth is He,
Like Wind, Sun, Fire and Moon is He,
Like Water is He,
Like recurring Dissolution and Creation is He,
He the Lord of Gods in cardinal directions eight,
He the Primal One.

3002. He Confers Blessings According to Degree of Jnana Attainment

In Fire and Sun He pervades,
In Wind He pervades,
In Moon He pervades;
Pervading all,
He gifts the Land True
To their Jnana according.

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3003. He is the Object Mighty

Transcending all,
Yet immanent in each,
He stands;
For the world here below in Pasa bound
He is the Object Mighty;
Himself the Parapara Supreme,
For all worlds He gave;
That the Way His Greatness extends.

3004. His Cosmic Existence

His Crown is aloft pearl-like universes vast,
His Form engrosses seven worlds all,
His Feet descend deep unto nether world;
The ignorant know these not,
And delight not.

3005. Primal Lord is Everywhere—Above, Middle and Below

The Primal Lord is Our Lord,
He is the Light resplendent of Spaces Vast,
He is the Lights Three—Sun, Moon and Fire;
The Primal Lord is beyond universes all,
He is below them and between them too.

3006. Lord Seeks Those Who Seek Him

Great is He, rising above macrocosm vast,
Subtle is He, within the fleshy body to births an heir,
As His devotees see the vision of His Holy Feet,
And walk toward Him,
He goes seeking them,
On their way.

3007. He Created All

All worlds by vast oceans girt
He, my Lord, filled pervasive;
In omniscience over-seeing all;
Of yore He created, all, entire,
And stood diffusing His golden hue,
In worlds everywhere.

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3008. He Protects All

Through successive aeons several,
He stood as Paraparam Supreme;
All worlds He stood protecting
And this world too, as Paraparam Supreme;
This they know not;
He stood pervading the Jivas too,
Immanent in them and transcending them.

3009. He Pervades as Prana Breath

He is the Mighty God to adore,
None beside Him are;
He is the Sense, the Feel, the Sound, and Sound's End;
He is the Body, too, of Jiva,
As Prana breath,
He the Lord is immanent in all.

3010. All Emanate From Him Alone

If directions cardinal are all of Siva,
Why speak of someone else, O! you men!
All smoke from Fire emanates,
All creation from our Primal Lord arises.

3011. The Pervasive Siva is Here as Well

The infinite spaces of the Seven worlds
He filled in oneness, expanding limitless;
Yet is He not easy of reach;
Siva Himself into myriad Jivas pervaded
In this world as well, He our Lord.

3012. He is Transcendent and Immanent

Beyond the Kalas Three[1] He stands,
Seek Him;
He is the Lord;
He is the Master of Tattvas,
Priceless is He;
Peerless is He;
Beyond Celestials all is He;

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[1] The three kalas in Siva tattva: *nivirti*, *pratista*, and *vidya*. Beyond santi and santiyatita are the kalas of Sakti and Siva. See also Mantra 2377, Tantra Eight.

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Ageless is He;
Yet is He within you,
You but seek Him.

3013. He Redeems Jiva in Love

He severed Pasas
Of this world Brahma created;
He severed belittling desires
Vishnu to Jiva gives;
He severed Karmas interminable,
In His infinite divinity;
Thus me, the lowly, He redeemed,
And in endearment exceeding held me to Him.

3014. He Spreads Like Flower's Fragrance

The Lord is the Light that moves directions eight;
He is the source of all Sound;
He is the eternal;
As on one land,
The nine universes He pervaded;
Like the flower's fragrance,
He spread everywhere.

3015. He is Interminal Light Beyond Words

He is and He is not; my Lord;
Break your stony heart and there He is;
Ancient is He, Pure is He, Constant is He, Pure Gem is He;
He is Light beyond speech;
Interminable is he.

3016. He is Bounteous

Within heart is He,
Without, too, He says, "I am;"
The inscrutable Lord;
Nandi of fragrant matted locks;
Those who adore Him constant
Their sea of birth He severs;
He, of Bounteous Magnificence.

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3017. He Transforms Celestial Beings

The Devas and Danavas conflicting
Alike adore Him and daily seek Him;
They yearn for Him,
Within their heart and without;
He transforms them into Beings different,
He, the Lamp of Divine Light.

3018. He is Endless Bliss

He appears not in heavenly space,
Yet Form He has;
He is not visible to naked eye,
Yet is He visible to inner eye;
He is the fruit of music;
He is the goodly One;
He is the fruit of all good deeds;
Endless Bliss is He,
He our Lord.

3019. None Knows Him Full Well

The Noble One is He,
A Sea of Joy beloved by all,
He is the Radiance of Pearl pure,
He is Dark-blue Throated;
Him they contemplate over time immeasurable,
The Siddhas holy and Celestials exalted,
Yet full well they Know Him not.

3020. Adore Lord

Many are the hues, so is the Lord,
Many are the goodly deeds, so is the pleasure,
Many are the vile deeds, so are the iniquities;
They see all these,
Yet they adore not the Lord.

3021. Lord is Benevolent Like Rain

Here He is, there He is, everywhere He is,
In all worlds He is, the Holy Lord;
In darkness He is, Light He is,
In sun He is, in moon He is, everywhere He is;
Benevolent is Lord,
Like the rain that falls.

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3022. He is Cosmic Awareness

He is Sentience, He is Gracious
Wisdom subtle is to Know Our Lord;
He is embrace, He is union
In divine awareness,
He stood as Body Cosmic.

3023. His Supreme Might

By His Might He supports worlds seven,
By His Might He is sublter than atom,
By His Might He surpasses
The eight mountain ranges in directions eight,
By His Might, the oceans roar.

3024. Lord Appears in Prayer and Penance

My Lord is of infinite greatness,
Yet is He within the littleness of this fleshy body;
Beyond the ken of Celestials is He;
Yet in prayer and penance
He Himself shall appear to you[1].

3025. Fruit of Jnana

The shoot of tiny banyan seed,
As a mighty tree within foul body grew,
And rich ripe fruit it bore;
They who ate, forever remained to be;
The fools who did not,
Remained in body,
Tossed about from birth to birth.

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[1] See Mantra 2012, Tantra Seven.

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22. THE ALL-PERVASIVE

3026. When Jiva Unites in Siva

Siva Bhoga there will be;
Unto it will be added a Light
That suffuses sentient Knowledge;
The body by Mayaic experience harassed,
Will yours be, controlled full;
The Jiva's pervasiveness
Will everywhere spread.

3027. Omniscience and Omnipresence in Siva-Jiva Union

There is no one place where I can seek
That Object I have known;
Taking to the astral way,
There as Perfection, will it appear;
Seeking within the body,
There a Living Light will it be;
You then becomes omniscient and omnipresent.

3028. Seek Inner Light and Be One in Lord

In the sea-girt world filled with sorrows,
Seek Inner Light in life here led,
The Lord resides within this body,
May you meet Him ever,
On the waves of Seas High.

3029. His Infinite Compassion For Jiva

He is the Light within the Lights Three—
Sun, Moon and Fire;
He is their Body too
He the Lord of Celestials;
Yet leaving luminosities,
He follows Jivas in expanses vast
In compassion great;
He the One as several proliferates.

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3030. Jiva Becomes a Flaming Light

Entangled in crusted Karma;
That with their birth came;
They in the end realized Him,
And golden became;
He is the Spark within the spark of light,
The Being Divine,
If you reach Him,
A flaming Light you shall be.

3031. He is the Spark of Jnana in Ajna

He is the Divine Spark
Inside desires stands;
He is the Divine Spark,
Into the Three Lights—Sun, Moon and Fire—waxes,
He is the Divine Spark,
In the Fore-head Centre as our Thought seated,
The Tapasvins great, too, like Him stand.

3032. His is the Voice that Voices All

He is the Lord,
He is all in directions ten,
He is the seven expansive sea-girt worlds too,
Thus pervading,
He is the Speaker that speaks all.
(Thus the Jiva Siva Becomes.)

3033. He Has No Entry, Exit and Stay

He is like the Garuda Bird, that in an instant sees all;
He protects the seven worlds entire,
He removes my Karmas,
He, the Pure One, the Birthless One,
He has Going, Coming and Mingling none.

3034. He Pervades All Worlds Alike

He is of the rich matted locks,
He is of hue golden,
Unattached He is,
Yet immanent in all He is,
He is omnipresent, birthless, the Holy God,
Unintermittent He stands,
In all worlds seven.

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3035. He is Within the Flower's Fragrance

Sentience He is, Life He is,
Union He is, Senses He is,
Continuity beyond Thought He is,
Within the Fragrance of the Flower He is.

3036. He Comprehends All

The Holy One,
Devoid of odour of Senses Five,
My Father;
The Bounteous One, all Jnana gives;
In the precious wisdom of Vedic sages
Diverse He stands,
Comprehending all.

3037. He is Light in the Eye of Jivas

He is Heavenly Being
He is beyond the worlds seven;
He is this earth too;
He is cool like seven ocean waters
That this globe girdles;
He stands in Jivas united,
As Light in their eye.

3038. His Limitless Expansiveness

He stood as Brahma and Vishnu,
He stood as heaven and earth,
He stood stretching
To the farthest mountains and seas seven,
He stood as Ripe Rich Fruit too.

3039. He is Jiva and Master of Jiva

He is Lord of Worlds,
The Holy one, my Father,
He is Master Mahout,
Of Jivas all,
He is Jivas themselves too,
He is the Lord,
Whom all in endearment hold.

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3040. He is the Spark of Life and Thought Within

He is Spark of Prana-breath within,
He is the Luminous Sun in firmament high,
He is the Breath of Wind that blows on land,
He is the Thought within all.

3041. He Effected Union With Jiva

In the orderly way of numerals and letters
The Lord created music and melody;
In His Glance, in His Thought, from within,
He effected rapturous union of Jiva and Siva,
Into one Family united.

3042. He is the Centre of All

The cardinal directions eight,
The worlds above and worlds below,
In Him centering stood;
Thus, immanent in all, He pervaded all;
He of the flowing matted locks,
Bedecked with fragrant Konrai blooms.

3043. He is One and Many

The Lord is with creation all,
None Know His coming and going,
He is distant, He is near;
He is constant, He is Sankara,
He is the Primal Being;
Multiple He is, One He is,
He Our Primal Lord.

3044. He Knows All; But None Knows Him

He is Jiva's Knowledge,
He is the Ancient One,
Yet none know how He is;
In the universes eight all,
He knows all,
—He the Nandi, Our Lord Primal.

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3045. He is Deathless

Water, earth, sky, fire and wind,
The spark of light within the body,
—All these He is;
He is Paraparam, He is Siva, Our Lord,
He is the walking Jiva here below,
Deathless He is.

3046. Tirumular's Songs, Mantras and Instructions Have But One Import

The Three Times Thousand that Mula composed,
The Three Times Hundred Mantras that Mula chanted,
The Three Times Ten Instructions that Mula gave,
These Three that Mula said
Are all, all, of one import.

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23. BENEDICTION

3047. Long May They Be

Long may they be, Long may they be, our Nandi's Holy Feet!
Long may they be, Long may they be, the Feet of Him who severed Malas!
Long may they be, Long may they be, the Feet of Him of Divine Jnana;
Long may they be, Long may they be, the Feet of Him who has Mala none.

Tantra Nine Concluded

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The first English translation of Thirumoolar's classic masterpiece of yoga, tantra and Saiva siddhanta, the gospel of the Tamil Yoga Siddhars, which has produced a galaxy of saints and has powerfully inspired the day-to-day lives of millions in South India for the past 2,000 years. Written in 3,047 metered gem-like verses which go far beyond Patanjali's "Yoga Sutras" in scope and depth, this international edition has been designed to facilitate the understanding of the reader with explanatory remarks in the special introductory sections, extensive footnotes, a detailed glossary, index and numerous illustrations, it provides an incomparable roadmap to Self-realization and Self-transformation.